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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXIV.

WOODSTOCK COLLEGE

1935

FOR CIRCULATION AMONG OURS ONLY

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LETTER TO THE FATHERS AND SCHOLASTICS OF THE AMERICAN ASSISTANCY ANNOUNCING THE NEW INSTRUCTION ON STUDIES AND TEACHING

Reverend Fathers and dear Brothers in Christ,

Pax Christi:

I am able at last to send to the Fathers and Scholastics of the American Assistancy my long promised Instruction on Studies and Teaching, and I gladly use the opportunity to address to each and all a brief message of paternal greeting and exhortation.

To begin my letter with what is uppermost in my mind, I wish to say once more what I have repeatedly said before, that your educational work in the United States has for many years held an enviable and envied record among the world-wide activities of the Society. For my own part, I have watched with much consolation the wonderful growth and development of your institutions, and their manifold opportunities for procuring God's glory and the good of souls, and I have had frequent occasions to admire the generosity of your benefactors and the loyalty of your friends and students. At the same time I have always been solicitous to assist and direct Superiors and teachers in their task, and to animate them to answer to the full the expectations of the Church and of the Society. It is a pleasure for me to render this renewed testimony to the zeal and devotedness of all, as I introduce my Instruction on Studies and Teaching.

It is my wish that this Instruction should be made known as soon as possible in all of our houses. I need

not add that it is not intended for the general public. It belongs to that class of domestic legislation which we discreetly confine to the interior of our communities, and carry into execution without calling the world's attention to it.

As you will notice at a glance, the new Instruction embraces the entire period of preparation of the future Jesuit teacher, from his entrance into the Society to the day when he is fully equipped to take up his life's work in some High School, College or University of his Province. It aims moreover at reorganizing our educational institutions, leaving untouched the inviolable principles of our Institute and its Ratio Studiorum, but combining them with approved modern methods, so that our standard may be equal to the best in the country. This is no reflection on the work done in the past. It is an effort to give a new direction and a fresh impulse to the labors of Ours, corresponding to the needs of the day; an endeavor to produce results better proportioned to the energies expended; a systematized attempt to secure for our educational activities their due recognition and rightful standing among other groups of a similar rank and grade.

To further these ends, I named in December 1930 an inter-Province Commission on Higher Studies, composed of six Fathers who for many months labored with a zeal and diligence worthy of all praise. In August 1932 the Commission handed in a voluminous report containing a complete statement and analysis of our educational situation in the United States, and suggesting means and remedies to bring all our schools to the desired perfection. This report, supplemented by observations received from several Provinces, has supplied the subject matter for the present Instruction which is now communicated to the Assistancy. Its provisions are to be practically and thoroughly tested by way of experiment for the space of three years; they will then become permanent with whatever additions and modifications experience shall dictate.

This brief statement will suffice to make you realize the importance which I attach to the new Instruction. It is the result of years of study, labor and prayer. It is being sent to you in the hope that it will initiate a new era, as it were, of fruitful activity in the field of Jesuit education in the United States, and, among other things, supply that central direction for which many of Ours have been asking so earnestly.

To the Provincials and Rectors, assisted by the National Secretary of Education, is committed the responsible task of watching over the execution of the new Instruction in its various details. They must study it carefully, and find the ways and means of carrying it into effect. This they can only do if they have the whole-hearted cooperation of all their subjects. The Scholastics must be thoroughly convinced that a great deal is expected of them; they must eagerly embrace the studies assigned to them, and do their best to make them a success. The priests, conscious of the apostolic nature of the work of the classroom, will gladly dedicate themselves to it for life, if so ordered by Superiors, and will continue to perfect themselves in the subjects they are teaching. Your combined, unremitting efforts will gradually enhance the reputation of the Society as the leading teaching body of your country, by multiplying proofs of efficiency visible to all. The modern educational world, as we know, calls for more publicity, for greater exterior evidence of scholarship than in the past. Teachers must have degrees, they must write books and articles of scientific value, give conferences and lectures that interest the people, keep in contact with learned organizations. We cannot afford to ignore these requisites of the modern teacher, though we must try to direct them to the spiritual and supernatural end proper to our vocation. The new Instruction will, I trust, be a safe guide in this matter, as well as in many others.

I cannot sufficiently emphasize my conviction that

the success of your future educational work will depend very largely on the cooperation of all in carrying it forward; cooperation of the Provinces among themselves, cooperation of the several Colleges of each Province, cooperation lastly of all the members of the Province, old and young, Superiors and subjects, each unselfishly looking to the general good. This cooperation will have to include the securing of the financial means necessary for the application of the new program. It is easy to foresee that this cannot be done without a considerable outlay of money, and I am well aware of the straitened circumstances of most of your Provinces. Let all therefore make it their duty to help in this matter both directly and indirectly. Besides interesting friends and benefactors in your work, let each apply to himself more strictly than ever what I have so often recommended regarding the practice of poverty and economy, and the reduction of his personal expenses to a minimum. Much money will thus be saved for the Arca Seminarii and for the preparation of your teachers, and God will not fail to send special blessings in reward for sacrifices generously made.

I am sending you this Instruction on Studies and Teaching on the four hundreth anniversary of the day when our holy Father Saint Ignatius and his six companions consecrated themselves by vow to the service of God and of the Church. May the memory of that solemn event which meant so much for the future Society of Jesus, inspire you all to walk with courage and perseverance in the footsteps of these glorious fathers and models!

Recommending myself to your holy Sacrifices and prayers, I am,

Your servant in Christ,
W. Ledóchowski,
General of the Society of Jesus.

Rome,
15th of August, 1934.

INSTRUCTIO

PRO

ASSISTENTIA AMERICAE

DE ORDINANDIS

UNIVERSITATIBUS, COLLEGIIS AC SCHOLIS ALTIS

ET DE PRAEPARANDIS

EORUNDEM MAGISTRIS

TITULUS I.

De Cooperatione inter Provincias et de Directione in singulis Provinciis.

Art. 1.

Unio.—Unionem inter nostras Universitates, Collegia et Scholas Altas, quam ratio ipsa et nostri Instituti spiritus tantopere commendant, prorsus necessariam reddunt praesentes temporum rationes.

Cooperatio.—Ad hanc vero unionem procurandam unitis viribus tam Provinciae ipsae quam singuli earum socii cooperari debent.

Art. 2.

Associatio Nationalis.—Quae cooperatio ut rite procedat, omnino expedit ut vegeta et efficiens "Associatio Universitatum, Collegiorum et Scholarum Altarum Soc. Jesu in Statibus Unitis" quamprimum instituatur.

Art. 3.

Commissio Interprovincialis Exsecutiva.—§ 1. Administrabitur haec Associatio a Commissione Interprovinciali Exsecutiva, quae ex singularum Provin-

ciarum Praefectis Studiorum Generalibus constabit, quaeque saltem semel in anno conveniet.

§ 2. Huius Commissionis erit: a) consilia inire de iis quae ad studia et educationem quocumque modo pertinent, eaque PP. Provincialibus et Praeposito Generali tempestive proponere;

b) Provinciales iuvare ut ea quae a legitima auctoritate pro singulis Provinciis sunt ordinata et approbata exsecutioni mandentur.

Art. 4.

Secretarius Nationalis. — § 1. Huic Commissioni Interprovinciali Exsecutivae ex officio praesidebit permanens Secretarius Nationalis Educationis a Praeposito Generali designandus, qui ad eundem Praepositum Generalem semel saltem in anno plenam de rebus scholasticis relationem mittet.

§ 2. Is eo loco suam sedem constituet, qui maxime idoneus iudicabitur; rebusque omnibus instruendus erit, quae ad ipsius munus recte explendum requiruntur.

§ 3. Huius Secretarii officia sunt: a) Singularem rei educativae in tota Assistentia curam agere;

b) statum rerum et personarum in nostris Universitatibus, Collegiis et Scholis bene perspectum habere;

c) congressibus educativis, saltem qui maioris sint momenti, interesse ibique Associationem Interprovincialem de qua in articulo 2 repraesentare;

d) Superioribus et Officialibus passim consilia et opem praestare in ipsorum cum "Coetibus Accredizantibus" relatione;

e) informationes ad educationem pertinentes prae manibus ad Nostrorum usum habere, earumque digesta aliquoties in anno cum eis communicare.

Art. 5.

Praefecti Studiorum Generales.— § 1. In maioribus saltem Provinciis, duo constituantur Praefecti Studi-

orum Generales: unus pro Universitatibus ac Collegiis, alter pro Scholis Altis, et uterque duos habeat consultores seu adiutores; in minoribus vero Provinciis, unus saltem constituatur Praefectus Generalis Studiorum, qui pariter duos habeat consultores seu adiutores.

§ 2. Horum Praefectorum Generalium munus erit: esse adiumento PP. Provincialibus in omnibus quae ad studia sive Nostrorum sive externorum spectant; speciatim, visitationem scholarum nostrarum statutis temporibus instituendo, ut de progressu obtento, de defectibus corrigendis, de ordinationibus exsecutioni mandandis sibi rationem reddant.

TITULUS II.

De institutione alumnorum, de professoribus ac de Universitatum, Collegiorum et Scholarum Altarum Regimine.

Art. 6.

Perfectio attingenda. — Universitates, Collegia ac Scholae Altae omnes summopere connitantur, ut iuxta Institutum nostrum in suo genere perfectionem vere attingant, habita varietatis et exigentiae temporum ac locorum iusta ratione. Quare non tam de Scholis augendis vel de novis condendis quam de iis quas iam habemus perficiendis curare oportet.

Art. 7.

Iuxta spiritum Rationis Studiorum. — Prae oculis habeantur ea quae Instituti nostri et scholarum nostrarum sunt essentialia et propria, quaeque semper et ubique in praxim deduci debent, qualia sunt imprimis:

1°. *Finis* educationis nostrae praestitutus: i. e. proximum ad Dei cognitionem atque amorem adducere.

Proinde haec prima cura debet esse ut discipuli una cum litteris mores christianis dignos hauriant; et in omnibus scholis nostris primas partes obtinere debet moralis et religiosa alumnorum institutio secundum Ecclesiae principia et directiones. Hac ratione pro familia, patria et Ecclesia viros eminentes praeparabimus; viros, inquam, qui in suo quisque vitae genere, ceteris tam rectitudine principiorum quam soliditate virtutum christianarum praeluceant quique actionem catholicam sub ductu Hierarchiae sollerter promovere valeant.

2°. *Media* quaedam peculiaria ad hanc educationem conducentia:

a) *Instructio religiosa* singulari diligentia tradita, atque aetati et formationi iuvenum adaptata;

b) *Philosophia Scholastica,* quae simul cum vera religione ad omnes vitae hodiernae conditiones tamquam norma est applicanda;

c) Saecularis nostra *docendi methodus,* quae non solam eruditionem intendit, sed id praesertim ut totus homo cum omnibus facultatibus rite formetur et evolvatur;

d) *Personalis alumnorum cura,* qua Nostri, praeter doctrinam et exemplum in scholis praestitum, singulos consilio et exhortatione dirigere et adiuvare satagant.

Art. 8.

Systema Societati proprium.—Siquidem constat inter tot nova et variabilia hodierni temporis systemata paedagogica etiam Scholas Societatis aliquid damni accepisse, valde utile erit ut Commissio Interprovincialis quaestionem perpendat de curriculo nostro scholastico ita disponendo ut principia nostrae Rationis Studiorum necessitatibus hodiernis adaptentur, atque maior stabilitas et uniformitas in omnibus nostris scholis obtineatur.

Art. 9.

In Scholis Altis sacerdotes docent.—Omnino requiritur ad stabiles traditiones scholasticas fovendas, ut stabiles habeantur Magistri. Ideo Nostri post sacerdotium parati sint ad magisterium perpetuum in Scholis Altis exercendum. Qui sibi persuadeant se munus summi pretii obire, iuventutem catholicam tenerae aetatis solide et religiose instituendo.

Art. 10.

Praefecti Studiorum in Scholis Altis. — Studiorum Praefecti in Scholis Altis ad suum munus convenienti gradu et academica institutione, necnon practica administrationis experientia praeparari debent.

Art. 11.

Universitatum et Collegiorum Praefecti et Decani.— In Universitatibus et Collegiis, ii qui singulis disciplinis (departments) praeficiuntur, sint in sua materia bene versati, ut plurimum Doctoratu insigniti, et vera administrandi capacitate praestantes; idque a fortiori de Decano Facultatum dici debet.

Art. 12.

Praefectorum auctoritas. — § 1. Praefecti Studiorum, tam generales quam particulares, Provincialium et Rectorum auctoritati, ut par est, subesse debent; nihilominus valde convenit ut illis tantum potestatis tribuatur quantum requiritur ut suis officiis efficaciter fungi valeant.

§ 2. Omnes Praefecti Studiorum, sive generales sive particulares, semel in anno ad Praepositum Generalem et bis in anno ad suum quisque Provincialem scribere ne omittant.

Art. 13.

Mutationes vitandae.—Quamvis laudandae et foven-

dae sint iuxta Institutum in subditis indifferentia ad locum et alacritas ad quodvis munus pro Dei gloria suscipiendum, nihilominus Superiores intelligant famam scholarum nostrarum earumque stabilitatem ac progressum postulare ne officiales et professores in suis muneribus frequentius mutentur.

Art. 14.

Doctrinae et graduum aestimatio.—Assidue foveant Superiores in Nostris, praesertim iuvenibus, illam aestimationem quae in Societate nostra erga veram et solidam doctrinam semper viguit, et pro viribus aiment et adiuvent eos, qui ob hodiernas necessitates gradus academicos etiam superiores ad Dei gloriam et animarum fructum assequi conantur.

Art. 15.

Professores tempus habeant scribendi.—Diligenter curent Superiores ut Professores nostri, qui post arduos diuturnosque labores in suis disciplinis insignes evadere sategerunt, ita ab aliis negotiis liberentur ut sat temporis et otii habeant ad sese magis magisque perficiendos, atque ad opera vere scientifica, sive lectionibus et conferentiis, sive scriptis libris et dissertationibus, in lucem edenda. Vix enim datur via aptior et efficacior ad existimationem peritorum hominum nostris Collegiis et Universitatibus, ipsique Societati, alliciendam; vel medium Instituto nostro magis consentaneum ad divinam gloriam, honorem Ecclesiae et animarum salutem promovendam.

Art. 16.

Statuta Universitatum et Collegiorum. — Singulae Universitates ac Collegia conficiant et edant Statuta, quantum fieri potest, uniformia, quibus inter alias notitias scitu utiles, normae pro adscriptione, promotione, etc. Professorum clare stabiliantur.

Art. 17.

Laici professores — § 1. Professores laici, universim loquendo, in Facultates ne recipiantur nisi qui sint catholici, vera docendi habilitate praediti, atque gradibus requisitis insigniti.

et Decani.— § 2. Decani laici seligantur qui eruditione, peritia administrativa, fide ac vita catholica emineant.

Art. 18.

Cancellarius seu Praeses Universitatis.—Si in quibusdam Universitatibus, ob earum amplitudinem, praeter Rectorem constituendus videtur Cancellarius seu Praeses, hic a Praeposito Generali designabitur, atque sub alto Rectoris ductu, res et relationes educativas totius Universitatis ex officio administrabit.

Art. 19.

Fundationes pecuniariae.—Data opera omnes, maxime Superiores, enitantur fundationes pecuniarias, nostris diebus (si alias unquam) valde necessarias, in bonum Collegiorum comparare. Quamobrem benefactores prudenter exquirendi sunt, qui nobiscum in rebus educationis cooperari possint et velint.

Art. 20.

Ratio librorum computationum.— § 1. In singulis nostris Collegiis moderna ratio librorum computationum instituatur, sub competente ratiocinario, qui Procuratoris adiutorem agat.

§ 2. Hi libri, statutis temporibus, a viris peritis (Certified Public Accountants) recenseantur.

Relationes pecuniariae.— § 3. Si quas ex his pecuniariis relationibus (reports and statements) cum externis communicare expediat, id nonnisi a competente auctoritate fiat; sintque relationes accuratae et sibi

constantes, atque exemplaribus apud nos servatis fideliter respondeant.

Art. 21.

Relationes educationis. — Simili modo, relationes, annales, elenchi, qui statum educationis singulorumque alumnorum in nostris scholis exhibent, sint accurate confecti et rite ordinati, de anno in annum sibi constent, a competente auctoritate edantur, eorumque exemplaria serventur.

Art. 22.

Conventus frequentandi. — Ad amicas relationes fovendas, atque ad omnimodam status educationis peritiam comparandam, expedit ut non solum Studiorum Praefecti, Decani aliive Officiales, sed et ipsi Superiores locales, et aliquando etiam Provinciales, conventibus Coetuum Educationalium intersint.

Art. 23.

Affiliatio cum Coetibus Accredizantibus.—Perpensis hodiernis adiunctis, necesse videtur ut nostrae Universitates, Collegia et Scholae Altae apud respectivos Coetus "Accredizantes" affiliationem (membership) adipisci studeant, utque semel affiliata inter cetera eiusdem ordinis instituta praecellant.

Art. 24.

Relatio cum Episcopis. — Singulari diligentia studeant omnes Superiores ut nostrorum Collegiorum relationes cum RR. Episcopis et auctoritate ecclesiastica sint amicissimae. Ad quem finem sedulo curare debent non solum ut debito obsequio et reverentia benevolentiam et cooperationem RR. Ordinariorum sibi comparent et retineant, sed ut re et opere comprobent nostra Collegia esse centra activitatis catholicae, semper prompta ad RR. Episcopos in

eorum pro Ecclesia et religione consiliis et laboribus iuvandos et sustinendos.

TITULUS III.

De Magistrorum praeparatione.

Art. 25.

Candidatorum delectus. — In Societatis candidatis admittendis eo maior delectus habendus est, quo magis vocationes iam nunc numero et qualitate abundant. Quare ii prae ceteris accipiendi sunt qui ingenio et indole praecellunt, quique spem praebent se etiam in opere educationis postea cum fructu laboraturos esse.

Art. 26.

Eorum praeparatio scholastica.—Ad modum praeparationis scholasticae optandum est ut candidati "curriculum medium studiorum classicorum," i. e. duos priores Collegii annos, ante confecerint quam Societatem ingrediantur. Qui statim post Scholam Altam absolutam recipiuntur, mediocritatem in studiis superasse, atque hac de re indubia testimonia exhibere debent.

Art. 27.

Novitiorum studia.—Salvo praecipuo fine Novitiatus, qui in studio propriae vocationis et perfectionis atque in solidarum virtutum amore et exercitio consistit, curent Superiores ut studia Novitiis concessa serio et ordinate, et quidem sub optimis Magistris, peragantur, atque imprimis ad latinam linguam quam optime addiscendam dirigantur.

Art. 28.

Junioratus studia.— § 1. In Junioratu is debet esse disciplinarum liberalium cursus, quem Apostolica Con-

stitutio "Deus scientiarum Dominus" iis imponit qui ad Philosophiam progressuri sunt, quemque Americanum educationis systema praerequirit tamquam superiorum disciplinarum fundamentum.

Quaenam. — § 2. Liberalium vero disciplinarum nomine veniunt: Lingua vernacula, Linguae classicae et modernae, Historia, Mathesis, Scientiae quae vocantur naturales, Notiones paedagogicae.

Ordo studiorum. — § 3. Sequendus est studiorum ordo a Praeposito Generali pro singulis Junioratibus approbatus, qui, quantum fieri poterit, uniformis esse debet. Nihil tamen obstat quominus iam tunc singulorum Scholasticorum individuae inclinationis ac aptitudinis aliqua ratio habeatur, qua prudenter postea dirigantur ad illas disciplinas, ad quas sunt promptiores, quaeque speciales vocari solent.

Art. 29.

Philosophiae divisio. — Utilissimum erit, etiam in ordine ad gradus academicos civiles, si Philosophia in omnibus Scholasticatibus ita doceatur: 1) ut intra duos annos universae Philosophiae cursus omnes per principaliora et faciliora capita tradantur, et Baccalaureatus saltem civilis conferatur; 2) ut tertio anno difficiliora capita funditus pertractentur eo modo ut Scholastici per lectiones et per "seminaria" in methodo et labore vere scientifico exerceantur, gradum Licentiae canonicum et gradum Magistri Artium civilem adepturi.

Art. 30.

Studia specialia. Baccalaureatus et Gradus Magistri Artium.—Peractis Junioratus et Philosophiae curriculis, singuli Scholastici qui ad docendum destinantur, ad aliquam Universitatem nostram mittentur, ut disciplinae illi speciali incumbant quam Superiores,

auditis Professoribus, Decanis et Studiorum Praefectis, determinabunt, atque his studiis vacabunt usque dum Baccalaureatum et gradum Magistri Artium consequantur. Qua in re maxima omnium cooperatione opus est, ut quam aptissimae Universitates seligantur, ibique Scholastici omni modo iuventur.

Art. 31.

Cursus paedagogici.—Providendum est vel in Philosophiae vel in studiorum specialium curriculo vel in utroque, ut illi cursus de paedagogia suppleantur, qui iuxta hodiernas normas in America requiruntur.

Art. 32.

Magisterium.— § 1. Post gradum Magistri Artium in speciali disciplina receptum, plerumque Scholastici Magisterium per unum vel duos annos exercebunt, in quo ut plurimum Assistentium munere fungentur Professoris stabilis illius disciplinae ad quam destinati sunt in eaque progressum facere enitantur.

"Teaching Fellowships."— § 2. Nihil tamen obstat, immo commendandum est, ut eo ipso tempore quo Scholastici ad gradum Magistri Artium sese praeparant, Magisterium exerceant per modum "Teaching Fellowships," nempe inferiores aliquot suae disciplinae cursus docendo et simul superiores prosequendo.

Magisterio exempti specimen dent docendi. — § 3. Quos magisterio eximi et statim ad studia altiora applicari Superiores satius esse duxerint, illis nihilominus opportunitas non desit specimen praebendi suae capacitatis in docendo.

Art. 33.

Studia specialia ad Doctoratum.—Theologia et Tertia Probatione rite peracta, ii quos Superiores elegerint, studiis ad Doctoratum in sua disciplina requisitis

operam dabunt, in Universitate vel nostra vel aliena, si fieri potest, catholica, atque ad finem intentum apprime apta.

Art. 34.

Relatio cum eruditis societatibus. — Ad progressum continuum in doctrina stimulandum et ad eam Societati conciliandam in campo educativo auctoritatem, quae ex commercio cum viris eruditis profluere solet, Superiores Scholasticis ad Magistralem gradum provectis facultatem facere possunt eiusmodi societatibus scientificis adhaerendi, haeque relationes etiam tempore Theologiae perdurare poterunt, dummodo nihil nocumenti sacris scientiis afferatur.

Wlodimirus Ledóchowski,
Praep. Gen. Soc. Iesu.

Romae,
die 15 augusti 1934.

A. M. D. G.

LETTER OF VERY REV. FATHER GENERAL TO THE PROVINCIALS OF ITALY ON THE "MISSA RECITATA" AND THE LITURGICAL MOVEMENT *

Reverend and Dear Fathers in Christ:

Pax Christi. Of late doubts have arisen and discussions taken place even amongst Ours in Italy as to the liceity and the expediency of the so-called Dialog Mass (Missa Recitata). The Dialog Mass is here not understood in an exaggerated manner. in which the people recite *alternately* with the priest parts of the Mass which he himself should recite in their entirety (such as the *Gloria*, the *Credo*, and the *Sanctus*, and so forth), but the expression is here used in a more moderate meaning, according to which the congregation responds to the priest in a body, instead of only the servers at the altar. As understood in the former sense, all agree that it is illicit to *substitute* for the priest in reciting parts of the Mass, although it is licit and beneficial also to *unite* with him in the recitation of even such parts as the *Credo*, while he recites them at the altar. In the second sense, opinions range all the way from the extreme of holding such a form of the Dialog Mass illicit to that of deeming it highly commendable.

I consider the matter to be of great importance, not only for the application immediately under discussion, but for the underlying principle, namely, a greater participation of the faithful in the liturgy of the Church, and especially in Holy Mass. Therefore, having consulted with experts in this field, I deem it timely and useful to take up this question in order to give here certain forms to all the Provinces of Italy, so as to secure uniformity amongst Ours and avoid displeasing contrasts.

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* Translated by Father Gerald Ellard, S.J.

First of all, there is no doubt that always, but in particular at the present time, the Holy See favors and promotes every sane initiative, which, within the limits of the ecclesiastical law and tradition, tends to facilitate an ever more intimate participation of the faithful in the liturgical life of the Church. Now according to the proper spirit of our vocation, we are bound to further with all earnestness even the least desires of the Apostolic See; we cannot remain indifferent to this movement, but we must most heartily cooperate and with all the means at our disposal. Of course I do not refer to a certain exaggeration, which urges the Liturgical Movement with a view of substituting the liturgy for every other form of ascetical and spiritual life; nor do I speak of certain methods and liturgical manifestations which conflict with canonical prescriptions, and which are certainly not approved by the Holy See. That form of "liturgism" is evidently exaggerated, and so excludes itself. But as far as Ours are concerned, at least in Italy, the danger is not in going too far, but in not going far enough.

In fact it must be confessed that in some of our churches and in some of our colleges, too little is done in this matter. The functions are not always carried out with the decorum and precision with which they should be, and most of all we do not exert ourselves to make the people and the students feel and, as it were, taste the beauty of the liturgy. That is why the sacred ceremonies do not produce the fruitful increase of faith and piety to which they are directed. It is necessary to accustom the people to take account of the various liturgical functions, to penetrate their meaning and symbolism, and to follow them step by step as they are being carried out. Only in this way can an ever-increasing devotion be had in our churches. Touching our students, not only will tedium and distraction be avoided during functions at which they must assist, but they will learn to love these functions,

and later on will continue to seek and relish them, to the great profit of their Christian lives.

In particular, concerning Holy Mass, the center and life of the entire liturgy, it is evidently the desire of the Holy See to foster among the people a more direct participation with the celebrant in the Sacrifice. It is therefore necessary to intensify the instruction of the faithful in the Mass and in its ceremonial. This I earnestly recommended to Our preachers, according to their Tenth Rule. In practice, therefore, prudently but without scruple the faithful should be given the satisfaction of feeling themselves more closely linked to the celebrant, not only in following him in the ritual development of the Sacrifice, but where this can be done without difficulty, also in making the responses to the priest in a body, as is being done with full ecclesiastical approbation in various countries, and is becoming common also in Italy.

The Response given by the Sacred Congregation of Rites, August 4, 1922, in answer to certain doubts proposed, is not opposed to this.[1] Without insisting on the fact that this Response in no way carries the form of a prohibition, but is merely a directive norm given the Ordinaries, and just as the "*non expedire*" is based on the "*inconvenientia quae facile oriuntur*," so, if these inconviences be eliminated (as can be done with becoming preparation), there is no further reason for refraining from a usage which the same Response declares among those "*per se licent.*" At any rate Ours should not interpret this document more strictly than is commonly done by competent ecclesias-

1. The text of this declaration is subjoined:
"I. An liceat coetui fidelium astanti Sacricifio Missae, simul et coniunctim respondere loco ministri, sacerdoti celebranti?
"Ad I. 'Ad Revmum. Ordinarium iuxta mentem.' Mens est; 'Quae per se licent, non semper expediunt ob inconvenientia quae facile oriuntur sicut in casu, praesertim ob perturbationes quas sacerdotes celebrantes et fideles adstantes experiri possunt cum detrimento sacrae Actionis et rubricarum. Quapropter expedit, ut servetur praxis communis, uti in simili casu pluries responsum est.'" (*Acta Apos. Sedis*, Vol. XIV, 1922, p. 505).

tical authority and by the same Congregation of Rites.

To obviate all difficulty, over and above the timely instruction and explanations given to all, it will be very helpful to form a select group to act as a nucleus, which the others will then imitate and follow. This can be done very readily in our colleges, as for example by means of the sodalists. The same can be said of the liturgical chants, wherein the initial burden should also be borne by a select group, but it is fitting that here also the whole body learn little by little to associate itself. This is being done in many places, not only in private institutions, but, where the Ordinary judges it fitting, even in public churches with the participation of the whole body of the faithful, who much more than would be believed enjoy this with relish, where it is opportunely made available to them.

It would be, if not altogether contrary to, at least less conformable to, the actual directions of the Holy See, to keep the faithful engaged in other pious practices, however holy and recommendable in themselves, but having no direct relation to the holy Sacrifice, or the liturgical function then in progress, as for example, to recite novena prayers. These devotions must by all means be fostered and practiced in our churches and colleges, but a more suitable time must be found for them, instead of crowding everything into the time of Mass, to the detriment of the spiritual formation of the souls entrusted to our care. Except perhaps during October, when it cannot be done otherwise; it would be desirable to find another time for even the recitation of the Rosary. Much less is it proper to engage the people with sermons or instructions on some foreign topic while the priest continues to celebrate the Sacrifice at the altar. But the ceremonies of the Mass should be explained, or if it be necessary to explain the Gospel, let the Mass be interrupted according to custom, until the discourse or homily be finished, or let the sermon be put off to another time.

And since this is a good opportunity, I heartily recommend that in all our churches at some convenient hour every Sunday there should be a catechetical instruction for all the people. Let these follow a definite order, so that either successively or continously the whole of Christian doctrine is treated, so that the faithful who frequent our churches should get within a definite period (say three years) a clear and sufficient knowledge of the whole teaching of the Church. These sermons should be well prepared, and built on a fixed plan in such wise that within the prescribed time, which ought not to be more than a half hour, each point can be developed according to its importance. These sermons ought not to have the tone and manner of apologetic, much less of polemic, discourses, but should be simple, expository, and marked with the greatest clearness. If such sermons, corresponding fully to the mind of Pius X of holy memory in his Encyclical "*Acerbo nimis*," April 15, 1905, are composed with these criteria, they will not fail to produce copious fruits of souls, which are now being obtained, where they are the custom.

But to return to our principal subject. With regard to Holy Communion,—the frequent reception of which we ought to foster with all our powers, we must accustom the people, as far as possible, to consider Communion as part of the Mass, without, however, going to the extreme, and which is contrary to the mind of the the Holy See, of making it difficult for people to receive Communion if they cannot come at Mass time. In all cases let the liturgical prescriptions for the distribution of Communion be faithfully observed, seeking to combine (and this can be done with good will) the good of souls with the decorum which is to be shown to the Blessed Sacrament. Such combinations as, for example, a priest distributing Communion independently of the celebrant of the Mass, and with no regard for

the point at which the sacrificial Action has arrived, with ceremonies improvised then and there, these cases, I say, if perchance they may be tolerated on some rare extraordinary occasion, must by no means pass into daily use.

What is said of Mass and the other liturgical functions applies equally to their cycle or, as it is called to the liturgical year. It is fitting that the faithful should know and love the feasts, and the harmonious and mystic bond that links them all together. It is through these that in the variation of the ecclesiastical seasons the Church puts before our eyes the life of Our Lord Jesus Christ, His joys, sorrows, triumphs, the cause at once and the exemplar of the warfare and victories of the Church, and that of her most precious jewels, the Blessed Virgin and the Saints. In their Tenth Rule it is recommended to our preachers that *"liturgiam anni ecclesiastici. . . bene explanent;"* the same I also recommend to the Spiritual Fathers and to the pastors of our churches. All should endeavor to foster this spirit so beautiful and so salutary, and so act that the Christian people really live this holy, family life, which flourished in past ages, when all, even the simple and unlettered, were thoroughly acquainted with the order, the rank, and the meaning of the Christian festivals. When people were thus wholly imbued with the sentiment proper to each feast, they celebrated the feasts externally in a manner appropriate to the rank and nature of each solemnity. In thus fostering the liturgical life little booklets will be of great assistance, small manuals well prepared, which can then be distributed to our students and the people that frequent our churches. Such booklets may either be common for the whole of Italy (in which case they should be compiled on a common understanding between the Provinces), or they may be proper to each of our principal churches, as circumstances shall dictate. They should contain the easier and more common

hymns, as well as a brief account of the feasts proper to the Society and to our Saints.

Therefore to enable Ours to promote the liturgical spirit with greater earnestness among the people, it is necessary that they themselves be profoundly formed in that spirit, something which is perfectly consonant with our ancient traditions. Although the Society does not have the recitation of Office in choir, it has always labored for the splendor of divine worship, even in the strictest liturgical forms. It is enough to recall what our Holy Father, St. Ignatius, says in his rules "*Ad sentiendum cum Ecclesia*" as well as in the Constitutions, concerning the knowledge and observance of the sacred ceremonies, especially those of Holy Mass, which Ours should both have themselves and foster in others, praising everything which the Church has established, even the minutest practices of the sacred liturgy and of Christian piety. St. Francis Borgia, as is now known, seems to have been the first to compose a series of meditations distributed over the ecclesiastical year, although these were not published until later.

But I shall not delay longer on this subject, being content to refer Your Reverences and all of Ours to the letter I wrote on this subject towards the end of 1922, "De sacra liturgia pro nostrae vitae ratione accurate peragenda," (Acta Rom. III, 1922, p. 475, sqq). It would be well if that letter were reread on this occasion, just as I desire that this letter be read in all our houses in Italy.

In union with Your Reverences' Holy Sacrifices,

Your Reverences' servant in Christ,

WLODIMIR LEDOCHOWSKI,
Praep. Gen. Soc. Ies.

Rome, Feast of the Immaculate Conception
December 8, 1932

XIII

HOLY TRINITY CHURCH

By Reverend Edward I. Devitt, S.J.

There is no Catholic church edifice now in use in the District of Columbia which antedates the present Church of Holy Trinity in Georgetown; and the older church, which it replaced, but which is still standing and occupied as a parochial school, was the cradle of Catholicity in the District, founded at the early period when Father Francis Neale inscribed upon its Register the names of children brought for Baptism from "the New Federal City"—for in such slighting phrase did the citizens of ancient Georgetown denominate the infant National Capital, then struggling into existence.

It is most probable that Georgetown, even from its first settlement, was visited occasionally by Jesuit Priests from their Missions of lower Maryland. There were Catholics in Prince George's and Montgomery Counties,—some of them, as the Carrolls and Youngs, the Fenwicks and Digges, large landed proprietors, prominent and wealthy, and earnest in the Faith,—and we may be sure that they would not be deprived of the consolations of religion. The Priest, on his missionary trips from St. Thomas' or White Marsh, would hold a *station,* as was customary in those days, in places where no church existed. Notice would be sent to the neighboring families, and in some large room of the mansion confessions would be heard, instructions given to the little assembly, and the Sacred Mysteries celebrated at an improvised altar. Thus the Faith was kept alive under adverse circumstances, under penal legislation, with an inadequate supply of clergy, amidst the scattered households of the flock.

Even in Maryland, the years immediately preceding the American Revolution present a dark picture of penal enactments—of disfranchisement and of social ostracism in regard to Catholics.—A domestic example will illustrate the prevailing state of affairs: It is the year 1772, in the town of Georgetown, just on the eve of the Revolution, and the Commissioners had appointed Thomas Branan to the office of flour inspector. They administered to him the several oaths of office, amongst which was the following: "I do declare that I do believe that there is not any transubstantiation in the Sacrament of the Lord's Supper, or in the elements of bread or wine, at or after the consecration thereof, by any person whatever." Whilst the Established Church in Maryland fettered religious liberty, subscription to the Test Oaths was a prerequisite for holding any office of honor or emolument.

A new era began with the Declaration of Independence: some Catholic families from Charles and St. Mary's Counties had settled in the flourishing borough of Georgetown; Rev. John Carroll had been laboring as a missionary through the neighboring district, with headquarters at his mother's residence ten miles away, and in 1790 he was consecrated first Bishop of Baltimore; negotiations were in progress for the cession of the Federal District: the time was opportune to provide the regular ministrations of religion at Georgetown, to organize a congregation, to build a church.

The author of the *Chronicles of Georgetown* begins his chronicle of Trinity Church as follows: "It is difficult to write a sketch of a church when no record has been kept of the events surrounding it by which a brief history might be written." Information is very deficient in regard to the early history of Trinity Church: who were the pioneers of the faith? how was the nucleus of the congregation formed? what were the steps taken to provide a fitting place of worship? In regard to these points, it is to be deplored

that there is an absence of contemporary annals or documentary records.

At the date of its origin, all the adjacent territory of Maryland and Virginia belonged ecclesiastically to Trinity parish—for there was no other church: and good Father Neale, in addition to his manifold pastoral duties in the founding and building of the church, and serving the congregation, was charged with several offices at the College, and, furthermore, acted as 'Patriarch' of Alexandria.

The old church was erected about the same time as the College, between 1787 and 1792: this would represent the time intervening between the acquisition of land for the site and the completion of the structure, so that it would be fitted for the purposes of Divine worship. The land was acquired by Rev. John Carroll from Mr. John Threlkeld, in 1787: the consideration mentioned in the deed of transfer, as recorded at Rockville, Montgomery County, Maryland, is five shillings, so it must have been partially a gift. These were the lots in which the old church now stands; other lots east and west were subsequently purchased from the same owner. It was stated distinctly that the land was for a *Catholic chapel*—the designation of *church* would hardly apply to the modest little structure, and besides under the domination of the Established Church in Maryland, the name was reserved for houses of worship belonging to Episcopalians. They had *churches;* Catholics had *chapels;* Baptists and Quakers had *meeting-houses.*

The church was begun before 1792, but it was not yet completed, as appears from a letter of Father Neale to Mr. Ignatius Fenwick, a prominent Catholic of the town: this letter, dated August 11, 1792, empowers Mr. Fenwick "to receive donations and contributions, either by subscriptions or any other way you may judge best, towards the finishing of the Roman Catholic chapel in Georgetown." The subscrip-

tions must have come in slowly: money was scarce amongst the scattered Catholic population; besides, the people had not been accustomed to contribute to the support of religion. Most of them were from the lower counties of Maryland, where the Jesuits employed their private possessions in the service of religion, neither asking, nor, it may be added, receiving any financial aid from the people: their personal expenses were defrayed from the products of their own farms; their labors for the people were gratuitous,—pew rents, ordinary collections at the door and during the services, and other sources of revenue, for church purposes, customary and necessary at the present day, were then unknown.

It was during the time whilst work on the church was delayed through want of funds that the people of what is now Washington used to wend their way through the woods to the chapel of Georgetown College—and the people of Georgetown, until their church was completed, depended upon the College.—The church was in financial straits for some time; this is made manifest from an agreement between Father Neale and the builder, by which the latter was to hold the proprietorship of the pews, and to collect the rent, in order to liquidate his claims against the church. He left the revenue from the pews, by will, for the education of his sons at the College: the will was drawn in 1791, but Mr. Doyle did not die until 1794, and in the meantime he had disposed of the pews to the College on condition that his sons should be educated there until an aggregate was reached of twelve years board and tuition: the College satisfied the obligation, and the pews belonged to it—yet, Father Neale, when pastor, charged pew rent against the students.

The front of the old church remains the same as it was more than a century ago: the rest of the edifice was remodeled and enlarged to accommodate the increasing congregation.—Even after the church was

built, Mass was said in it only on Sundays for many years. Father McElroy mentions in his *Diary* that the vestments and other requisites had to be borrowed from the College. He says: "As much as I can recollect, there was one vestment of all colors in the college, and this was old and much worn. On Sunday morning this was taken to Trinity Church, together with Mass-book, for the celebration of Mass, and then brought back to the College."

The Society of Jesus has had charge of the parish since the beginning, and some of the events connected with the restoration of the Society in the United States are intimately associated with the parish. It was in the old school, which stood where the Hospital now is, that in 1806,—October 10—tne young men entered upon a retreat of thirty days, as a preparation for entrance into the Society: it was in Trinity church that the first Jesuit of the restored Society in America made his solemn profession—an historical event, the first of its kind in the United States, at which Archbishop Carroll was present.

Although the church has always been in charge of the Jesuit Fathers, yet, for a short time, while the Sulpicians from St. Mary's Seminary in Baltimore were employed at Georgetown College, some of the learned and pious professors, who subsequently became distinguished in the history of the American Church, assisted Father Neale in the work of the parish. The Baptismal Register bears the names of Ambrose Marechal, afterwards Archbishop of Baltimore; of William Louis Dubourg, who became Bishop of St. Louis and New Orleans; of Benedict J. Flaget, the zealous missionary, and saintly Bishop of Bardstown. Some of the early entries are by Leonard Neale, who was then president of the College, and afterwards the Coadjutor of Archbishop Carroll, and his immediate successor in the See of Baltimore. Great names these, to figure on the pages of the little volume, which consti-

tutes the first in the annals of the parish.—This old Register is entitled "A Book of Marriages and Baptisms;" it is hand-bound, small quarto in size, formed by stitching leaves of common writing paper together. It extends from 1795 to 1805. The entries are all in the hand of Father Neale, even when the functions were performed by others. The first entry is a marriage in the college chapel, January 1, 1795. Marriages and Baptisms are recorded promiscuously. Many are from Montgomery County, which good Father Neale manages to spell in a variety of ways,—and all of them wrong—preferring generally the phonetic style 'Mumbummery,' rising, however, occasionally to the dignified 'Mount-Gum-mery.' There are many marriages of negroes; and he always states explicitly in the case of slaves that they were the "property of" so and so, and were married "with written license of the proprietor," "with permission from master and mistress." Sometimes he mentions as witnesses, "in presence of nearly the whole congregation." The book has 114 pages; is in good state of preservation; and is probably the oldest register in the District.

Father Francis Neale, founder and first Pastor of Trinity Church, deserves more than a passing notice; he belonged to a distinguished family of Charles County, where he was born in 1756; he was the youngest of several brothers, who were members of the Society: sent to St. Omers for his education, he was a boy at school there, when that college was closed; completing his studies at Liège, he was ordained a priest, and returned to his native land in 1788; we find him at Georgetown in 1791. He had the largest share in the building of Trinity Church, and remained connected with the congregation for a longer period than any of his successors—for twenty-six years,—from the origin until 1817. There was no regularly appointed assistant pastor during the time of Father Neale, but he was helped from the college, and the registers show

the names of several who were distinguished in various ways: there was Anthony Kohlmann, a profound theologian; Enoch Fenwick, who built the Cathedral of Baltimore; John Grassi, an Italian, who lifted the college into prosperity, and who was subsequently summoned to Rome, as was also Father Kohlmann, to aid the Head of the Church, by his erudition and experience.

Father Neale lived at the College for the greater part of his time as pastor, and this was the case also with many who succeeded him; even at a later date, when the old school-house property, or the O'Donoghue mansion, was occupied as a parochial residence, the pastors went to the College for their meals; and sometimes, as in the case of Fathers Fenwick, Lucas, De-Theux, Kroes and Aschwanden, they held positions as professors. This style of housekeeping was inconvenient for the people, and unsatisfactory in many ways; it was ended when Father Gache erected the present residence in 1869, and since then the pastor of Trinity has had a home of his own.

One inconvenience may be mentioned: the college charged the pastor for rent of his residence and for bed and board at the college: this resulted in strained financial relations between the treasurer of that institution and the worthy pastors: they were unwilling or unable to meet their obligations. These went on increasing with the years; interest accumulated; finally, a composition was effected in 1864, by which all outstanding debts,—and some of them had existed since 1829—were extinguished. It is amusing to read in a letter of Father Lucas, writing to his predecessor, Father Dubuisson, in 1833, "that he was living in the White House, opposite to Trinity Church, as Father Mulledy wanted to charge him too much rent for the Church House," i. e. the old school-house.

Those school-house lots were purchased by Father Neale from a negro for $550, in 1805. The first re-

corded use of the school lots property was for a novitiate of the Society. Father McElroy, in his *Reminiscences,* says: "On 10th October, 1806, the above-named (ten novices) assembled in the house opposite Trinity Church, and commenced the thirty days' retreat . . . In one of the rooms was a chapel, where all heard Mass daily. Slept in the house during the retreat." The same Father McElroy speaks of the first use of this place as a school, where he taught catechism, etc., and had 100 scholars in 1818.

Father Benedict J. Fenwick was the immediate successor of Father Neale: but he remained for only one year. He was sent to Charleston, S. C., to appease the dissensions that had long existed in that congregation. He remained in Charleston until the arrival of Bishop England, and when he was afterwards appointed to the See of Boston, Bishop Fenwick often visited Georgetown, and in 1843 he blessed the bell of the church. Father O'Flanagan, the pastor, must have been very proud of that bell, as he attested the solemn ceremony of its baptism in the register.

In 1819, Father De Theux became pastor and remained until 1825, assisted by Father Stephen Dubuisson and others. He was a native of Belgium, and subsequently he went to the West, where he filled responsible positions in the Missouri Province of the Society. One of his assistants was Father John McElroy, a remarkable man in many ways.

John McElroy's name is among the list of the first Novices received into the Society, when, in 1806, the Holy Father allowed the General in Russia to resuscitate the Order in America. He made the preparatory retreat with the other candidates—they were ten in number—in the old school-house, under Father Francis Neale, who himself was a novice. He entered as a Coadjutor Brother, and was for some years bookkeeper at the College, for which his business experience rendered him well qualified; he also taught arith-

metic. Bishop Leonard Neale, then residing at the College, recognized his abilities, furnished him with facilities for study, and raised him to the priesthood in 1817. He saw the burning of the Capitol by the British, and describes the dread of invasion in Georgetown; but Rock Creek was a formidable stream to cross, and the bold Britons stayed their march.

Father McElroy, soon after his ordination, began to assist the pastor of Trinity: he became quite a preacher, and his talents in this line were discovered by accident. One Sunday, the regular preacher was prevented from fulfilling his appointed duty, and Father McElroy was called upon to supply the place: he had never preached before; he had no time to prepare; and he was without learning or scholastic training. But he spoke with such force and unction, that all were satisfied, and, after this his first essay, he was constantly called to preach, not merely before ordinary congregations, but he traveled far and wide over the country, being in great demand for spiritual retreats to the clergy. The art of preaching was not then so common as it is today, when every Priest is expected to deliver sermons occasionally, if not regularly. Some of the older clergy never gave a sermon: a sermon, as now understood, was rare; the priest wrote out a simple instruction, and then read it to the congregation. This manner was borrowed partly from the Episcopal clergy, with whom sermons written and read were in vogue, and partly from the circumstances in which the Catholic clergyman of the olden time was placed. He was obliged to travel over wide districts; the congregations were small; the little flock was gathered in a private room, where Mass was said during the holding of a *station*; there was no occasion for oratorical effort; and so the Priest sat down before a little table and read the manuscript, which frequently did service in several places. Father James Ryder was one of the first Jesuit priests to preach as we understand

it now: his sermons were a revelation to the gentlemen of the old school; some of them could never be persuaded, that a man equipped with proper theological knowledge, and with a fair command of language, could think out his subject and then go before an audience, and speak fluently and forcibly. He was famous as a pulpit orator, and was in demand all over the country for great occasions; his courses of controversial sermons were very popular, and they were given in full and generous measure. In 1836, he finished such a course on 'Religion' in Trinity Church, and the chronicler remarks that the sermons lasted for two hours. They were very popular, attracted large congregations at St. Patrick's and St. Matthew's, and were attended by many Protestants: it is doubtful, whether he would retain his reputation and popularity now-a-days with the two hours' sermons. But those were times of heroic listeners: the exhibitions of the College used to be held in the old church, and in 1832, the exercises lasted from 9:15 A. M. to 4 P. M. This was the last college exhibition held in the Church, for in the following year a commodious hall was provided in the college building.

Father McElroy was the efficient aid to Father De Theux, who originated the custom of preparing the children for First Communion with a general retreat, and he conducted the ceremony with public celebrations which proved quite attractive, as they had been unknown before. The programmes of retreats for the children, for young men, for the whole congregation, would astonish those who make a mission now. Father McElroy was transferred to Frederick in 1822, and returned to Trinity as Pastor in 1845. He and his assistant, Father Anthony Rey, were selected as Chaplains to the American army of invasion under General Taylor in Mexico,—the first Catholic chaplains appointed to the United States Army. Father Rey was killed, as is supposed, by Mexican guerillas, whilst traveling

alone to join his division of the army: Father McElroy served the sick in the hospitals at Monterey and Matamoras. After the war, the greater part of his life was spent in Boston. He lived to the venerable age of ninety-five, the highest attained by any Jesuit of the Maryland Province. He was tall and dignified; a great promoter of learning, he had much to do with the establishment of the first free school in Georgetown; he introduced Sisters' schools wherever he had charge; the crowning work of his life was the founding of Boston College. Full of years and merits he died at Frederick in 1877.

In 1825, Father De Theux was transferred to St. Louis, and was succeeded by Father Stephen Dubuisson, who had been assistant for a time; he had much to do with the remarkable cures of Mrs. Mattingly, and of Sister Apollonia Digges, of which the accounts were printed. Father John Smith, who died of ship fever at New York contracted in attendance on poor immigrants, was pastor from 1826 to 1829; Father John Van Lommel, a Belgian, succeeded Father Smith, and was conspicuous for his zeal and charity during the cholera epidemic.

In 1830, Father James F. M. Lucas became Pastor and remained until 1839: he had been a secular priest and pastor of St. Peter's on Capitol Hill. His pastorate of nigh ten years shows a record of many important works accomplished for the benefit of the parish. He established in 1834, "The Cent Society," so called because the members contributed one cent: collectors were appointed by the pastor; the object was to provide for the ornaments of the church and the necessary expenses of the altar. It was very popular, and in 1839 there were 505 active members, and, it was needed, too, as the whole collections in the church for 1836 amounted to $100.01, and for 1837 to $94.52¼. After fluctuating fortunes, "The Cent Society" was changed into "The Sanctuary Society," in 1865.

Father Lucas acquired the "New Cemetery," now called the "Holy Rood," originally called the "Upper Cemetery" to distinguish it from the graveyard near the College Walks, where are buried many members of the old families of the town, and also the Rev. Louis De Barth and Rev. Notley Young, well-known clergymen of their day; the tomb of Mrs. Decatur, widow of the famous Commodore, is also there. The oldest burial place was contiguous to the church, as was the general custom in early times. Some old tombstones were removed from there to the college graveyard, bearing dates 1762-1764, which would seem to indicate that Catholics had facilties for religion at a date that goes further back than is generally supposed, but concerning which the records are silent. The graveyard at the college began to be used in 1817. Father Lucas acquired, partly by purchase, and partly by gift, the older portion of Holy Rood (1833-1841); Father Aschwanden, in 1853, added a part by purchase, and another portion was a gift.

The *Bona Mors* Confraternity was introduced by Father Lucas: the *Manual* of this devotion was issued from Trinity Church in 1840: Father General Roothaan had expedited the diploma in 1838, at the request of Father Lucas, and his name is printed in the form of the diploma, contained in the *Manual.* Going back to early days in the mattter of Catholic publications, it is interesting to note that the *Pious Guide,* one of our best prayer books, was "printed at Georgetown (Patowmack)" by James Doyle, in 1792.

Father Peter O'Flanagan, pastor from 1840 to 1852, erected the present church, and may be aptly called the second Founder. The old church, owing to the increase of population, could no longer suffice for the requirements of the parish, even in the time of Father Neale: to enlarge the church, arches were cut open in the side walls, and the sheds were erected; the people had access to the galleries by means of stair-

cases placed outside. It is said that it looked fairly well from within: but a small brick building, with lateral wooden annexes, and straggling exterior stairways, was not a sightly ecclesiastical edifice. This temporary makeshift gave way to a permanent improvement, when the front of the old church was widened to its present dimensions, and afterwards an addition was made to its length.

As time went on the congregation again outgrew the place of worship, and towards the middle of the century the necessity for a larger church became pressing. The corner-stone was laid, July 8, 1849. A pamphlet was printed in explanation of the ceremony: Archbishop Eccleston pontificated, and Father Ryder preached the sermon; the inscription on the corner-stone was in choice lapidary Latin. The first subscription for the new church amounted to $5,292.50.

With such funds in hand, and more promised, the work went on, and in due time the dedication took place, Father Ryder again being the preacher. In August, 1852, Father Aschwanden took charge of the parish with Father Aiken as assistant; they were men who had taken the Good Shepherd as their model: instances of their zeal, charity and humility are handed down, such as we read of, and admire in the lives of the great Saints. Father Aiken died in 1861, and Father Aschwanden in 1864: their last services were devoted to Trinity Church.

The church had been completed, and the people had contributed liberally to its erection; but, as often happens, expenses had outrun calculations. Father Aschwanden was confronted with a debt amounting to $21,217.73, and he remarks: "I found nothing but two cents in the treasury of Trinity Church when I came into this house." In his account book, begun September 1, 1852, he gravely makes the first entry: "By cash on hand—00.02." It must have been galling to one of his apostolic spirit to be harassed with questions

of ways and means: but he accomplished a great deal in extinguishing these obligations and lifting the load of debt. He taught theology during a portion of this time to the Scholastics at the college, for he was gifted with profound erudition, and for this service he received the munificent salary of $100 a year, which he duly records as credited to the revenues of the church. At the death of Father Brocard, the Provincial, he supplied the place, by appointment as Vice-Provincial. Fathers Ciampi and Mulledy were pastors in 1857 and 1858; when Father Aschwanden returned, he remained until his death. There were embarrassing times during the Civil War, especially after the battles of Bull Run and Antietam. The church was taken for a hospital; but the Government made compensation for the occupation of the premises and for the injury done to the property. Father Aschwanden made changes in the galleries and the organ loft; he purchased additional land for the cemetery; and he was solicitous to make secure the title to all the church property.

The succession of pastors and the duration of their charge may be seen at the end of this narration. There have been 32 pastors, and about twice that number of assistants; of the latter, Fathers Aiken, Roccofort and McAtee were conspicuous for the length and devotion of their services. Some of them remained only for a year or two,—frequent changes are apt to occur in houses of the Society. Men may come and men may go, but the spirit lives on forever. If we consider the spiritual blessings which have emanated from this center of faith and piety during its existence of a century and a quarter, who can calculate the benefits that have flowed from it to the community at large, and into the lives of individuals? The administration of the Sacraments; the regularity of religious services; the Baptisms, marriages and Confirmations; the consolations to the sick and dying; the frequent instructions and sermons; the provision made for Catholic

education; the work of sodalities and confraternities, what an influence for good has been at work, what a guarantee that this good work will continue!

Some important incidents in material progress are worthy of mention. Father Hippolyte Gache built the parochial residence, which was completed in 1870; Father John B. De Wolf remodeled the old church, and transformed it into a parish and Sunday school in 1877; Father Stephen Kelly improved the interior of the church at an expense of $18,000; Father William J. Scanlan freed the property from the last iota of debt, even extinguishing the ground rent, and by the introduction of heating and electrical appliances diffused sweetness and light around the precincts, and into the church and residence; Father Edward M. Corbett personally solicited funds from the parishoners for the repairing and renovating of the exterior of the church and the installing of two marble side-altars: the total cost of these and other repairs and improvements of that year (1910) reached $4242. Trinity Church is free from debt; it is a solid and sightly edifice; and no church property in the District can compare with it in the beauty and completeness of its grounds.

Trinity parish is very compact with a population of 4,000; it is now confined within the limits of the former municipality of Georgetown. The portion west of the college was cut off in recent years to form a new parish; the mission of Tenallytown, formerly attached to it, and attended regularly for several years from the Church or the College, is now an independent parish with a resident Pastor. The Catholics from across the Potomac used to come to Trinity, but they are now provided for from Fairfax and West Falls Church.

Some notable events in the history of the church are: the commemorative exercises on the death of George Washington, held on February 22, 1800. A local paper describes what happened "after the so-

lemnities of the church were concluded." "Master Robert Walsh, a young gentleman of the College, draped with badges of mourning, made his appearance on a stage covered with black, and delivered with propriety and spirit, an ingenious and eloquent academic eulogium. He was succeeded by a second young orator, who recited with animation a pathetic elegy." The Commencement Exercises of the College were held annually in the church until 1832: there was a formal procession from the College grounds to the church, with band, students, invited guests, and dignitaries, civil and ecclesiastical. The imposing procession of February 20, 1889, was a revival of this custom for the religious part of the Georgetown College Centennial Celebration.

Solemn requiem services were held in the Church, January 16, 1838, for Father Francis Neale, the Founder, who died at St. Thomas' Manor, the preceding December. Father McElroy came back to Trinity, to celebrate the Golden Jubilee of his priesthood, fifty years after his first Mass in the same church. The military company of the college turned out for the occasion. October 16, 1908, Father Laureanus Verres, S.J., of Mexico was consecrated Bishop by Most Reverend Diomede Falconio, Delegate Apostolic, assisted by the Bishops of Savannah and Wilmington. The Golden Jubilee of the present church was celebrated, June 17, 1900: Father James F. X. Mulvaney, Pastor at the time, provided that its half century of existence rounded out should be commemorated with becoming pomp and ceremony. July 23, 1820, John Murphy, Henry Verheyen and Peter J. Timmermans, all of the Society of Jesus, were elevated to the Priesthood by Archbishop Marechal of Baltimore. April 21, 1892, Rev. James F. X. Mulvaney, S.J., and Rev. Joseph C. Mallon were ordained at Trinity Church, by his Eminence James Cardinal Gibbons. This was the first time that Holy Orders were conferred in the present church.

The first free school in Georgetown was the Trinity parochial school for boys: it was founded in 1823, and its site is now occupied by a portion of the University Hospital buildings. Since 1877, the old church remodeled has been used as the school of the parish. The teachers were sometimes secular persons, but, generally, the Head Master was a Brother of the Society, with the title *Ludim.* (Ludimagister) appended to his name in the Catalogue of the Province. Brothers John Sheehy, Martin J. Whelan and Edward Donnelly were longest in term of service as teachers. The school had quite a name among the older generations of Georgetown citizens. In 1902, the Sisters of Mercy took charge of the school, but they withdrew in 1905, when their place was taken by Sisters of Providence, who came daily from their Academy at Tenallytown: but as this journey was inconvenient for the Sisters, a house near the school was rented in 1912, and fitted up as a convent for the community of four Sisters. St. Joseph's School for girls is older even than the boys' school, and has been in charge of the Visitation Nuns, since the foundation of their Monastery in Georgetown: it has supplied an excellent education to many girls of the parish, who owe their training in morality and learning to the unselfish gratuitous labors of the good Visitation Nuns.

PASTORS OF TRINITY CHURCH

(1792-1914)

1792-1817	Father Francis Neale, S.J.
1817-1818	Father Benedict J. Fenwick, S.J.
1818-1825	Father Theodore M DeTheux, S.J.
1825-1826	Father Stephen L. Dubuisson, S.J.
1826-1829	Father John Smith, S.J.
1829-1830	Father John Van Lommel, S.J.
1831-1833	Father Stephen L. Dubuisson, S.J.
1833-1839	Father James F. M. Lucas, S.J.
1839-1840	Father Phillip B. Sacchi, S.J.

1840-1841	Father Peter Kroes, S.J.
1842-1845	Father Peter O'Flanagan, S.J.
1845-	Father Anthony Rey, S.J.
1845-1846	Father John McElroy, S.J.
1846-1852	Father Peter O'Flanagan, S.J.
1852-1856	Father Joseph Aschwanden, S.J.
1856-1857	Father Anthony Ciampi, S.J.
1857-1858	Father Thomas F. Mulledy, S.J.
1858-1864	Father Joseph Aschwanden, S.J.
1864-1866	Father Alphonse Charlier, S.J.
1866-1868	Father Anthony Ciampi, S.J.
1868-1870	Father Louis Hippolyte Gache, S.J.
1870-1874	Father Charles H. Stonestreet, S.J.
1874-1877	Father John B. DeWolf, S.J.
1877-1878	Father John J. Murphy, S. J.
1878-1881	Father Anthony Ciampi, S.J.
1881-1890	Father Stephen A. Kelly, S.J.
1890-1891	Father Robert W. Brady, S.J.
1891-1892	Father John J. Murphy, S.J.
1892-1899	Father William J. Scanlan, S.J.
1899-1904	Father James F. X. Mulvaney, S.J.
1904-1909	Father Thomas S. Harlin, S.J.
1909-	Father Edward M. Corbett, S.J.

XIV

GONZAGA COLLEGE AND ST. ALOYSIUS' CHURCH

Gonzaga College is the successor of the famous "Washington Seminary," which was the nursery in letters for many of the older generation of Washingtonians. This ancient institution of learning deserves more than a passing notice. The "Seminary" was designed by Father Grassi as a novitiate, but it was never occupied for that purpose. The corner-stone was laid by Bishop Neale, May 24, 1815; but the work of construction was delayed for several years from want of funds. It was partially completed before the

departure of Father Grassi from America, for he mentions it in a description of the United States, printed in 1819 at Milan. Speaking of St. Patrick's Church in Washington, he says: "close to which the Jesuits have put up a house destined for the education of youth." The date of erection was 1818, and the cost was $12,000. It was situated on the northern side of F, midway between 9th and 10th Streets, N. W. The site was well chosen, being central as to the population of the City, which then numbered sixteen or twenty thousand inhabitants. In was contiguous to St. Patrick's Church, at that time the only Catholic Church in the Capital; and by "An arrangement made by the Most Reverend Leonard Neale, Archbishop of Baltiore, with the Superior of the Society of Jesus, regulating the Missions of the said Society within his Diocese," St. Patrick's Church was "assigned and given to be permanently in the spiritual care of the Religious of the Society of Jesus." The Reverend William Matthews was Pastor of St. Patrick's, which he had built at his own expense; he had given the land for the site of the Seminary, and there was always a close connection between the Seminary and the Church, the priests of the Seminary acting as assistants to Father Matthews; he remained in charge until his death in 1854, and circumstances in the city had so changed, that St. Patrick's passed away from the Society, to be replaced by St. Aloysius'.

Father Peter Kenney, at the time of his first Visitation, finding that the conditions prevailing at Georgetown interfered with the proper training and studies of the scholastics, informs Father General that "he had transferred the students of philosophy and theology to the new house, which had been left unfinished and unoccupied for three years." Heretofore, the offices of Superior of the whole Mission and Rector of Georgetown College had been joined in one person. Father Visitor had judged it better to separate them, and

accordingly in 1820, Father Anthony Kohlmann, Superior of the Mission, was transferred with nine theologians to the Seminary, being constituted its first rector, and professor of Dogmatic Theology, whilst his Socius, Father Maximilian Rantzau, was professor of Moral. Father Kohlmann, writing in 1822 to Reverend Father General, says: "Under the stress of dire necessity, this Washington Seminary opened classes for externs, and, even in opposition with the essentials of the Institute, accepted tuition money from the day-scholars for the necessary support of the scholastics." The college began with the three classes of grammar, but the next year, 1823, such progress had been made, that nine of the ten theological students were employed in teaching. In 1824, it ceased to be a house of studies for Ours; the theologians were at Florissant and Rome, and Father Kohlmann sailed from New York for Havre, June 1. His merits were recognized by the appointment to the chair of theology at the Roman College. It was at the seminary that he wrote a work, "Unitarianism Refuted Philosophically and Theologically," which displayed solid erudition. The work appeared in serial pamphlet form, and the numbers were subsequently bound together. Father Kohlmann was prompted to write by the efforts of Jared Sparks, compiler of "American Biography," to plant the Unitarian error in Baltimore. The publication of this learned treatise excited considerable controversy, and provoked rejoinders, dull and misty, long since forgotten.

With the departure of Father Kohlmann, and the sending of the scholastics to Rome, the seminary henceforth, until its suppression, became a Collegium Inchoatum, with the classes up to rhetoric, and the full complement of teachers. Father Adam Marshall was rector for a short time, but he was compelled to make a voyage to Europe by reason of health.

Before the establishment of the Naval Academy at

Annapolis, the midshipmen were trained on board of ships in active service, and instructors accompanied them. Father Marshall was appointed instructor in mathematics on board the *North Carolina*, flag-ship of Commodore John Rodgers, and sailed to the Mediterranean; he died September 25, 1825, on the passage from Napoli di Romana to Gibraltar, and was buried at sea. The Commodore, in his official report, says: "his exemplary deportment had given him the esteem of all who knew him."

Reverend William Matthews became the acting president of the Seminary, whilst Father Jeremiah Keily, who had been prefect of studies, continued in that capacity, and was also Superior of the Community. Under their administration the school became renowned and flourished exceedingly; the best families, Protestant as well as Catholic, sent their boys for instruction; in after years one would frequently meet elderly gentlemen, who were enthusiastic over the old school and their professors. Everything seemed to be going on prosperously, but, in 1827, the college was closed. The authorities of the Society in Rome disapproved of the acceptance of tuition money from the students, as it was a method of support at variance with the Jesuit Institute. Various traditional reports used to be in circulation as to the cause which brought about this deplorable result; but, the above is the real reason. It was only in 1833, on the petition of Bishop Rosati of St. Louis, that we were permitted to receive stipends for instruction in day-schools, and the regulation of Father Roothaan, De Minervali, assigns the motive for the concession. It is true, that self-respecting people would not then accept free education for their children, and they were adverse to sending them to public schools. Opinion has changed in that respect. In the halcyon days of the old seminary, the attractions of the public school system, fine buildings, magnificent appointments, and competent instructors,

were unknown; prosperity and renown came to it partly from lack of active and organized and endowed competition.

Father Keily was not disposed to acquiesce in the decision of superiors, and submit to the suppression of the seminary, which he had conducted with such success. He was dismissed from the Society, September 28, 1827; he resolved to keep on with the school, thinking that his experience and personal influence would secure a continuation of the patronage which it had hitherto enjoyed. Father William Francis Clarke, who was then one of the younger scholars, described how the quondam superior proceeded in order to carry out his plan of transfer. Mr. Keily simply notified the students that classes would be resumed as usual after vacation, but that they should present themselves at the "Old Capitol." The parents were not aware that his relations with the Society had been severed, or knew only in a vague way what the changed state of affairs signified. But the attempt to continue the school under such conditions speedily ended in disaster. The boys fell away, many were transferred to Georgetown, the post-mortem duration of the seminary was brief, and the Old Capitol came into prominence again during the war, when it was used as a prison.

The Seminary building was the property of the Society; after the break-up in 1827, it was rented out to various tenants. At times, different persons occupied portions of it as a private school; the Sisters of Charity lived there for a time, and remodeled the upper story to suit their domestic requirements; in 1848, it was restored to its proper use as a College of the Society. In 1881 the old landmark disappeared as the march of improvement in that section of the city demanded the site for business purposes.

Father John Blox became the first Rector of the revived institution. It opened in 1848 with a rush, as

the famous private school of Arnold sent its boys *en masse* to fill the class rooms. In 1849, there were 350 students in early September, and at Christmas there were 400. In 1850, 525 students were registered.

Father Blox retired from the Rectorship, August 15, 1851, and was succeeded by Father Samuel Barber, whose learning, zeal, experience, and winsome disposition enabled him to continue and increase the successful work; after three years, he was succeeded, on August 15, 1854, by Father Hippolyte De Neckere, a man of brilliant talents and noble manners. He ruled successfully until the year 1857, when, on August 15th, Father Burchard Villiger became Rector, for one year. He retired from the rectorship to become Provincial of the Maryland Province, yielding his rectorship to Father Charles H. Stonestreet in 1858.

Father Stonestreet held this office for two years only, when he was relieved, at his own request, from what he rightly regarded as a heavy responsibility; but, during his brief term of office, events of lasting importance to Gonzaga College took place. Previous to 1858, the property of Gonzaga was in the name of Georgetown College, and its business transactions were conducted under the charter which had been granted to Georgetown College in 1815. The inconveniences arising from such arrangement induced Father Stonestreet to petition Congress for an act of incorporation for Gonzaga College. As Father Stonestreet's Rectorship dated from April 25, 1858, he was the first to enjoy the privilege of working under the charter, which was granted by Congress, May 4, 1858. The power to confer degrees, granted by the charter, was not exercised until 1868, when four students who had completed the course of Philosophy, were graduated Bachelors of Art.

A second great event was the building of St. Aloysius' Church. It was a gigantic undertaking beset with difficulties seemingly innumerable and colossal.

The Fathers of the Seminary had given their church ministrations zealously to old St. Patrick's, which stood on F and 10th Streets, N. W., adjoining the Seminary.

But, as time went on, and secular priests were called on to meet the demand for church and missionary work, St. Patrick slipped from Jesuit care by a kind of prescription. This and other causes rendered it necessary if the Fathers were to devote their energies to church work, that they should seek for a site and erect St. Aloysius' Church. The site was supplied them by Mr. Lynch (father of Reverend Daniel Lynch, S.J.), but it was in a section of the city which was then without streets, with few inhabitants, and far from the center of population. In short, the task was undertaken to erect a magnificent temple in the midst of a wilderness, and with little money.

Yet, in spite of the difficulties, the church was built, and today it stands as a stately monument in the midst of a vast Catholic population. At the dedication, in November, 1859, the sermon in the morning was preached by Archbishop Hughes of New York,—in the evening, by Father James Ryder; President James Buchanan, members of his Cabinet, Senators and Foreign Ministers were present on the occasion. Father Stonestreet's success in Church and College was, of course, greatly due to the able support given by such gifted men as Father Daniel Lynch, Father Bernard Maguire, and the architect of the church, Father Benedict Sestini.

On the twenty-third of July, 1860, Father Stonestreet retired from office, and Father William Francis Clarke became Rector. The new rector was greeted with no cheering prospect. The whole country was agitated by the bitter animosities of the Presidential election of 1860; party spirit and sectional feeling were rife; and this unrest told upon the College. Scarcely had six months passed, when the student number had dwindled from one hundred and eighty-seven to ninety.

Yet the studies were vigorously carried on, and the students, despite the distractions necessarily attendant on war preparations, worked faithfully, and received their premiums at the Commencement Exercises of 1861.

Whilst directing the higher studies of the College, Father Clarke was not unmindful of the primary education of the children of St. Aloysius' parish. Shortly after his coming to Washington, parish schools were opened in the basement of the Church, and two hundred and fifty children were in attendance on the first day. Senator Douglas' property on I Street was afterwards rented, and thither the schools removed on September 24, 1860. On August 15, 1861, Father Clarke was transferred to Baltimore, and was succeeded as Rector of Gonzaga College by Father Bernardin F. Wiget.

There were only sixty-five students in attendance at the opening of schools in September, 1861; but Father Wiget cheered on his associates in a work which seemed doomed to failure; as the year passed on the student-number grew to 218.

In September, 1862, 118 boys attended at the school-opening. It was at this time that the United States Government communicated to Father Wiget an order that St. Aloysius' Church would be used, if need occurred, as a hospital. The fulfilment of the order was averted by the parishioners and numbers of citizens, Catholic and Protestant, who came to the rescue, and erected on K Street a hospital which was completed and handed over to the Government within the space of six days. The Government accepted the hospital and spared the Church. Father Wiget was commissioned Chaplain, with the rank of Captain of Cavalry, and during the rest of the Civil War, he was assiduous in attendance upon this Hospital and two others that were established within the parish limits. No sight was more familar during stirring war times than the stalwart Chaplain mounted upon his famous

steed *Jackson*, hurrying to his ministrations of duty and charity.

As far back as September, 1860, a parish school began its sessions in the lower church with 250 pupils, boys and girls. On September 24th of this same year, the Douglas family had gone to Chicago, and their vacated house was rented for school purposes; the girls occupied the mansion, whilst the boys had to be content with the bowling-alley and the barn loft. This arrangement lasted until the return of the Douglases in October, 1861, when the boys and girls went back to the lower church. In August, 1863, Father Wiget succeeded in erecting a commodious, but unostentatious, frame school-building on First Street, Northwest, between I and K Streets, and here the girls attended school, and here they were destined to remain until some fourteen years afterwards, when their school on North Capitol and Myrtle Streets should be erected. The boys held to the lower church until 1868, when they were transferred to a building on I Street, east, on the bank of the Tiber. In 1903, the boys were enabled to take possession of the magnificent Colonial school building just north of the church, on North Capitol Street.

The College Catalogue records 287 students for the year 1862-63; and the following year saw an increase so that the number was 308.

During these and the following years, until his retirement in 1868, Father Wiget gave proof of tireless energy and zeal. They were years which called for courage and resourcefulness in church and college work; but the strain was telling on him, especially when, in addition to his labors as Rector of the College, and Pastor of St. Aloysius', he was charged with the burden of building St. Joseph's Church for the German Catholics. He threw into this onerous undertaking the impulse and swing for which he was conspicuous, but when the grand demonstration of the

German associations of Baltimore and the District took place on the grounds of the rising church, on the last Sunday of October, 1868, his overtaxed strength gave way completely, and, accompanied by his physician, he was taken home in a state of collapse, before Father Weninger's fervid oration was concluded. Three days later, he sailed from Baltimore to Bremen, in the hope that the sea trip, and a rest in his native Swiss mountains would restore his shattered health. Father Stonestreet was appointed to the office temporarily, but it was not until August, 1869, that Father James Clark became Rector.

Father James Clark entered upon his office at a very critical period in the history of the college. The new Jesuit Scholasticate, or house of studies for the young Jesuits, had just been opened in Woodstock, Maryland, and all the scholastics whose course of studies in philosophy and theology had been delayed, were now gathered in from the colleges; and thus Gonzaga, among other colleges, was compelled to engage secular teachers for the college work. As this action met with disfavor among the parents, who desired that their boys should be trained under religious influence, the schools had opened in September, 1869, with only 117 students. In the following year, the number rose to 145, and for several subsequent years the student-number averaged about 145. The yearly commencement exercises during these years were held in Gonzaga Hall, which was not the brick Gonzaga Hall now facing I Street, but a frame building 50 feet wide, 120 feet long and 31 feet in height, which zealous ladies had caused to be erected on our F Street grounds, and in which they conducted a very successful *Fair* for the benefit of our church in 1865. Busy preparations for the opening of this Fair on Easter Monday, 1865, were going on, when, on the evening of Good Friday, President Abraham Lincoln was shot in Ford's Theatre, which was only half a square distant from the Hall.

This tragic event delayed the Fair until after the funeral. The Gonzaga boys marched in the funeral procession, two hundred and fifty in number, the only school represented. The Fair, deferred for a week on account of the national calamity, was opened on April 24th, and continued for a month; the gross receipts amounted to $20,000, surpassing anything that had hitherto been done in Washington.

At the Commencement exhibition during the summer of 1871, an announcement was made, that marked a new phase in the life of the college; it was stated that the exercises of Gonzaga College would be resumed on September 4th, 1871, at its new site on I Street, between North Capitol and First Streets, N. W.

The transfer was made to a building which was purchased from the Sisters of Mercy, who had been vainly striving to make of the building a successful academy. The old hall was transported piecemeal to the present site of the Gonzaga College Hall, where it was used for college plays, classes and entertainments. It was in course of time moved northward to make room for the present brick structure, and during August, 1909, it was condemned as unsafe, and almost entirely destroyed. The old Gonzaga College on F Street was occupied for a time by the Law School of Georgetown University.

Father Clark continued in office until early in 1875, when he was succeeded, on February 2nd, by Father Charles K. Jenkins.

Father Jenkins' presidency was a long continued battle against debt, which weighed the college down and hampered its efficiency. In 1875, there were not more than 70 students in the college. The expenses of the church, the furnishing of the new college, and the conducting of parish schools increased the already enormous debt. But, despite the debt, Father Jenkins saw the need of erecting a commodious school for girls, which he built on property facing North Capitol Street,

and extending from Myrtle to K Street. Here the girls were placed under the care of the Sisters of Notre Dame, who have in their years of zeal and refinement, educated the girls thoroughly, and to the great good and happiness of the parish.

During the years of Father Jenkins' tenure of office, the scholastics returned to teach in the college, and the student-number increased somewhat. In his last year, the college opened with 123 students, but in June, 1881, Father Jenkins was succeeded by Father Robert Fulton.

Father Fulton remained in the Rectorship only one year. He labored strenuously to build up the college; but he spent his greatest energies in lowering the crushing debt of $192,000 to about $92,000. This he did, in great part, by the sale of the F Street property, although he also collected good round sums from the parish and from outside friends.

Father Fulton left Gonzaga College to become Provincial of the Maryland-New York Province, and Father John J. Murphy was made rector of Gonzaga on July 8, 1882. Father Murphy's period of rectorship was uneventful. He worked zealously to lower the debt and to elevate the standard of scholarship. In his last year there were 130 students in the college.

Father Murphy was succeeded July 31, 1885, by Father Edward A. McGurk. During Father McGurk's presidency the student-number was very discouraging, notwithstanding earnest efforts of Rector and faculty. The number never exceeded 90, and at times diminished to the sixties, so that it was found necessary to cut off all but the classes preparatory for college. The much loved Father Maguire died during this period, thus depriving the church of its orator and confessor. Despite depressing circumstances, Father McGurk succeeded in building the present residence, thus providing a fitting and comfortable dwelling for the fac-

ulty, who had been uncomfortably housed in the college building, and in rear rooms of the church.

Father Cornelius Gillespie succeeded Father McGurk in the rectorship on November 18, 1890. His period of presidency was one of enthusiasm, and of effort to lift the college to something of prominence. Great publicity was given to all college doings. A military company was formed, and great receptions were had v. g. of Cardinals Satolli, Falconio and Martinelli. The big Gonzaga Hall was erected, and the Diamond Jubilee of the College was celebrated with grandeur of ceremony. The students increased in numbers, and the classes were increased so as to include all college classes; conferring of degrees, which had been interrupted for years, was resumed.

Father John F. Galligan came as Rector, July 2, 1898, but death bore him away on the first anniversary of his installation. He had planned extensive decorations of the church, but it was left to his succeessor to execute the plans. Father William J. Tynan took temporary charge of affairs in July, 1899, and began the church decorations.

On August 30, 1899, Father Edward X. Fink was appointed Rector (1899-1907). He continued the church decorations. Altars of marble were substituted for the wooden altars in the upper church, and handsome pews were put in. Electricity was introduced into both upper and lower churches. The new and superb Boys' School was built, and steam-heating was provided for church, residence and school.

Father Fink was succeeded by Father Joseph Himmel, who entered into office April 26, 1907, but withdrew from Gonzaga, August 27, 1908, to become Rector of Georgetown University.

From the 27th of August to December 27, 1908, Father Eugene DeL. McDonnell took charge, but on the latter date the appointment was made of Father Charles W Lyons as Rector. Father Lyons' term was

very brief; like his predecessor, he was removed to another rectorship, namely that of St. Joseph's College in Philadelphia, and, on July 9th, 1909, Father Eugene DeL. McDonnell became rector of Gonzaga College.

Father McDonnell's appointment preceded by only four months, the fiftieth anniversary of the dedication of the church, which took place in November of 1859. Preparations were begun immediately to render the Jubilee celebration a right worthy one. The Church exterior was beautified, and thus put in keeping with the majestic interior. Three days were spent in the celebration; the first (November 13) was Children's Day, when the school boys and girls went to Communion at 7 o'clock Mass, and sang the Mass at 10 o'clock. Sunday (November 14) People's Day, Solemn Mass at 11, sung by Bishop Van De Vyver, with Cardinal Gibbons presiding. Sermon by Very Reverend L. F. Kearney, O.P. Solemn Vespers at 7:30 sung by the Papal Delegate, Most Rev. Diomede Falconio. Sermon, by Reverend Aloysius Brosnan, S.J. On Monday, November 15th, Solemn Mass of Requiem at 10 for the deceased Clergy, Benefactors and members of the Parish, Celebrant, Bishop Corrigan, Sermon by Right Reverend Mgr. Mackin. In the afternoon President Taft visited Gonzaga, and also addressed, from front steps of church, a vast throng assembled in the street. Afterwards Cardinal Gibbons was escorted to the Union Station by Church Societies and a throng calculated at 30,000 people.

Father McDonnell's most important undertaking was the building of the new college, which was begun on June 13, 1911. The building fronts on I Street, and from the Pastoral Residence westward to Gonzaga Hall, which it also includes. It is a handsome building, of three stories and a basement, with frontage of 200 feet. The front is of sandstone and white brick. The body of the building is of reinforced con-

crete, steel girdered throughout. The entrance, lobby, corridors, and staircases are finished in marble. Solemn and elaborate religious ceremonies marked the dedication of the new building, May 7, 1913; there was the Blessing of the corner-stone by His Eminence, Cardinal Gibbons; a Solemn Pontifical Mass in St. Aloysius' Church, Right Reverend Bishop O'Connel of Richmond, Celebrant, with Dedicatory Sermon by Father T. J. Brosnahan; and Solemn Pontifical Benediction in the new College Chapel, for alumni and friends, by His Excellency, the Apostolic Delegate, Most Reverend John Bonzano.

The original parish of St. Aloysius was extensive in area, but thinly inhabited, and sparsely built up; at the time that the parish was formed, this section of the city was looked upon as too far in the suburbs for a large church. The parish included all the portion of the city between Fifth Street, Northwest, and the Eastern Branch, and extended from Pennslyvania Avenue in a northerly direction indefinitely—sick calls were attended beyond the Soldiers' Home, and even to Bladensburg and other points outside the District boundary. In the early days of the church several fine residences were erected on I Street, with the expectation that the neighborhood would become a fashionable residential quarter; but, after the Civil War, the march of wealth inclined more to the northwesterly section and the suburbs of the City. The Parish of St. Aloysius is now solidly built up, and populated with a large proportion of Catholic inhabitants, generally people of moderate means, with modest homes,—homes of their own. Many of these were attracted by the opportunity for employment in the large Government Printing Office. The parishioners are staunchly Catholic in the faith and in the practices which it inculcates, in the virtues of family life and in religious observances. A conspicuous proof of their sterling Catholicity is furnished by the number of vocations to the

Society, to the Priesthood and the Religious Orders of women.

The Parochial School for boys has 500 scholars, taught by fourteen Sisters of Mercy; the school for girls has 600 pupils under the charge of twenty-three Sisters of Notre Dame, who conduct also a prosperous Academy. The Sodalities and other church organizations are in a most flourishing condition. The spirit of piety that animates the people is shown during the evening services of the Novena of Grace and the Novena of the Sacred Heart, when both the upper and lower churches are thronged; and the Third Sunday Brigade, composed of men and boys who approach the Holy Table on the third Sunday of each month, is increasing every year, and now actually numbers two thousand members, with an average attendance of fourteen hundred at the special Communion Mass.

RECTORS OF WASHINGTON SEMINARY

Father Anthony Kohlmann, September 29, 1820, until his departure for Europe, in 1824.

Father Adam Marshall, for a short time in 1824; he died at sea, September 25, 1825. During his absence, and after his death, Reverend William Matthews was acting President, with Father Jeremiah Keily as Superior of the Community. The Seminary was closed from 1827 to 1848.

Father John Blox	1848-1851
Father Samuel Barber	1851-1854
Father Hippolyte De Neckere	1854-1857
Father Burchard Villiger	1857-1858

RECTORS OF GONZAGA COLLEGE AND PASTORS OF ST. ALOYSIUS' CHURCH

Father Charles Stonestreet	1858-1860
Father William F. Clarke	1860-1861

Father Benardin F. Wiget	1861-1869
Father James Clark	1869-1875
Father Charles K. Jenkins	1875-1881
Father Robert Fulton	1881-1882
Father John J. Murphy	1882-1885
Father Edward A. McGurk	1885-1890
Father Cornelius Gillespie	1890-1898
Father John F. Galligan	1898-1899
Father Edward X. Fink	1899-1907
Father Joseph J. Himmel	1907-1908
Father Charles W. Lyons	1908-1909
Father Eugene DeL. McDonnell	1909-

A. M. D. G.

ST. JOHN NEPOMUCENE— SECONDARY PATRON OF THE SOCIETY

The motives for which St. John Nepomucene was chosen as the secondary patron of the Society appear to have been only imperfectly known during the first century following the Restoration. The official collection of the Institute and General's Letters give little light on the subject.[1] Although our Institute contains the Brief of Clement XII, which permitted us to celebrate the feast of this holy martyr, it advanced no other motive for this concession than the personal devotion of Reverend Father General, Francis Retz, "Pro peculiari sua erga Sanctum Ioannem Nepomucenum martyrem devotione."[2] One had to wait for the new edition of the "Epistolæ Selectæ Præpositorum Generalium ad Superiores Societatis"[3] published in 1911 by Reverend Father Wernz, which gave some idea of the letter of Father Retz (1732) explaining the origins and motives of this choice. It will not be without interest to find incorporated here the documents, for the most part unedited, which pertain to this fact.

1. The choice of this patron and the motives that lead to it.

(Declaration of Father Retz to the Fathers of the 16th General Congregation (Feb. 13, 1731). It was at the end of the 16th General Congregation that Father Retz made known the choice of St. John Nepomucene as special patron of his government and of

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1. Some have thought that the devotion of the Society to St. John Nepomucene went back to St. Ignatius himself. We must not forget that the public cult toward the martyr was not allowed by the Church until 1721 and that his canonization only took place in 1729, the year preceding the 16th General Congregation.

2. Institutum Societatis Jesu (Edition de Florence, 1892), t. 1. P. 243.

3. Pp. 125-127. The first two editions, that of Rome, 1847, and that of Besançon, 1877, do not give this letter.

the entire Society. The Acts of the Congregation thus summarize the words of Father Retz:

"Finally as the guide, patron and holy protector of his office Father General caused to be added the name of St. John Nepomucene especially with this end in view, that the Saint whose intercession before God is so clearly remarkable and admirable in safeguarding the honor of his clients, would also beg God to scatter the dark clouds of calumny that are wont to envelop the fair name of the Society. Without doubt God has desired to protect our Society through this Saint, whose illustrious devotion He wished to be spread especially in these times by the zealous labors of the members of our Order; it was through our missionaries God made this Saint known even in India. Father Retz earnestly hoped that in boldly disclosing this, his wishes would prevail and that his hearers would join in propagating this devotion and recur to this Saint in the pressing difficulties of the Society."[4]

The Congregation concluded with this declaration which was not put to a vote. Yet, as we know from the circular letter of May 22, 1732, the Fathers of the Congregation manifested straightway their highest approval: "To such an extent did my wishes appear to win the approval of so many that they not only praised them but they freely and not less devotedly spread what I asked of them."[5]

II. The concession of the Feast. (Decree of the Congregation of Rites, July 4, 1731). *Decree for the Society of Jesus.*

Since it has been humbly asked of our Holy Father Clement XII by Father Retz, Superior General of the Society of Jesus, for the extension of the Office and Mass of St. John Nepomucene according to the approbation given by the Congregation of Rites for the

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4. Acta Congregationum Generalium, t. iv., pp. 152, 3-sessio 39a et Ulta.

5. Epistolae Selectae Praepositorum Generalium, p. 126.

Metropolitan Church of Prague in 1729, His Holiness, Pope Clement XII, has kindly granted that all the Fathers of the Society, wherever they be and who are held to the Divine Office, may recite the Office and celebrate Mass respectively, with all rubics safeguarded and according to the rite of a double class every year on May 16th, the Feast day of the Saint.

July 4, 1731.

A. F. Cardinal Zondadari, Pro-Perfect.[6]

III. The Concession of a Plenary Indulgence on the Feast Day. (Brief of Clement XII, August 22, 1731)

The Brief of Clement XII "Commissae Nobis" which accords a Plenary Indulgence to the religious of the Society of Jesus on the feast of the holy martyr, is reproduced in Tome I of the Institute. Thus there is scarcely need to transcribe it here. We note only that to the ordinary condition of praying for the Sovereign Pontiff is added: "et praeterea eiusdem Sancti protectionem patrociniumque Ordini suo imploraverint."[7]

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6. (Decree of the Congregation of Rites, July 4, 1731.) "Decretum Societatis Jesu . . . . Cum ex parte R. P. Francisci Retz, Praepositi Generalis Societatis Jesu, pro extensione officii et Missae S. Joannis Neopomuceni, juxta approbationem pro Ecclesia Metropolitana Pragensi Anno 1729, a Sac. Rituum Congregatione factam, Sanctissimo Domino Nostro Clementi XII. humillime supplicatum fuerit, Sanctitas Sua petitum Officium ab omnibus Patribus praefatae societatis ubicumque existentibus, qui ad horas canonicas tenentur, singulis annis die 16. Maii in festo ipsius Sancti, servatis tamen Rubricis, sub ritu duplici recitari et Missam respective celebrari posse, benigne concessit. Die 4 Iulii 1731.

Loco sigilli. A. F. Card. Zondadari, Pro-Praef.

N. M. Tedeschi Archiepiscopus Apamenus Sac. Rit. Congreg. Secr.

Romae, Typis Re. Camerae Apostolicae 1731."

This text, we believe, has not been published.

7. Institutum Societatis Jesu, t. I, pp. 243-244. "Concessio Indulgentiae plenariae pro Societate in die festo S. Ioannis Neopomuceni," a more exact title than that of the Prague edition in 1757: "Facultas recitandi officium de S. Ioanne Neopomuceno et concessio indulgentiarum pro Societate" (t. I, p. 205); this confounds the concession of the indulgence with the concession of the feast simply recalled in the beginning. The same confusion was produced in the Compendium Privilegiorum in the Prague Edition (t. I, p. 590, n. 273).

IV. Communication to the whole Society of the declarations made to the Fathers of the Congregation and liturgical favors obtained from the Holy See. (Circular Letter of Father Retz, March 22, 1732.) This letter, inserted in the last edition of the Litterae Selectae ad Superiores, will not be inserted here.[8]

V. Holy Communion prescribed on the day of the Feast. (Circular Letter of Father Retz, October 3, 1733.)

On the 3rd of October, 1733, Father Retz recommended to the prayers of the whole Society the Missions in China that were threatened with terrible persecution; he prescribed that there be added to the Litanies, for this intention, the prayer to St. Joseph, Patron of the Chinese Missions.[9] He continued in these words: "Finally on this occasion I beseech and ask all to commend to God in their good prayers other most weighty burdens increasing daily for our Society; and because amongst these there are some that concern the good name of the Order and to satisfy this recurring desire of many provinces, I have decided to decree that in the future, all of Ours on the Feast of St. John Nepomucene will receive the most Sacred Eucharist, not only to obtain the plenary indulgence most kindly granted by the Holy See, but also to increase more and more the protection of this martyr whose propitious aid we hope for also in the future just as we experienced it in the past amid varied perils, to the great good of the Society."[10]

The insertion of the name of the holy martyr in the Litanies recited daily in our communities. (38 Congreg. of Procurators, Nov. 19, 1737). We transcribe here a page from the Acts of the last session of the 38th Congregation of Procurators, held in 1737.

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8. Pp. 125, 127.
9. We published this part in the Letters and Notices, t. 48, 1933: De Litaniis Sanctorum quotidie recitari solitis, p. 823.
10. Epistolae Communes Manuscriptae, t. II. p. 603.

"His Paternity added that for the common good of the Society he desired two things which he had asked of the last General Congregation . . . The second was that, besides the patronage of the Blessed Virgin Mary and our Saints, we bend every effort to obtain on our behalf the goodwill of St. John Nepomucene for the addition of whose name to the list of the Saints the Society had labored. With the approbation of the last General Congregation His Paternity had given this patron to the Society with this especial end in view: to protect the honorable name of our religious family, to obtain for our confessors the spirit of piously fulfilling their office, and for the members of our Society the grace of being scrupulously religious in their words and silent of speech in what is not for the ear of the public. These aims would be obtained if due honor were given to the holy martyr. Moreover, it is most earnestly desired that in our daily recitation of the Litanies the name of St. John Nepomucene be invoked amongst the holy martyrs and that Ours communicate on his feast day; and on his annual feast day Superiors should not cease recalling his sacred memory but should have some further recognition of him in the refectory, as is wont to be done on those festival days when one receives Holy Communion."[11]

Thus in summary: It is to Father Retz that the credit is due for the choice of this patron.[12] The aims he had principally in view were the protection of the Society

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11. Acta Congregationum Procuratorum, t. II, Congregatio anni 1737.

12. According to an old biography of the Holy Martyr published in 1759 (only nine years after the death of Father Retz) the credit belonged to Pope Clement XII: "This Sovereign Pontiff, extremely moved by all the defamatory writings and false accusations which spread during his reign against the Society, out of his paternal affection and compassion gave to Rev. Fr. Francis Retz, our 15th General, St. John Nepomucene as a protector of the Society's reputation.

"To stir up devotion in these religious toward the Saint the Father of all the faithful accorded on the day of the Feast a plenary indulgence to the whole Society together with the per-

against the calumnies that assailed her on every side; next, for each of our members, especially those engaged in the ministry of souls,[13] the grace asked in the liturgical prayer of the Saint "linguam caute custodire;" namely, the virtue, as necessary as it is difficult, of discretion and prudence in speech; and finally, for our confessors, the grace of piously fulfilling their ministry.[14]

Thirty years later, in a letter written to encourage Ours in the midst of the calamities overburdening the Society, Father Ricci recommended recourse to the holy martyr: "invocate . . . Sanctos Josephum et Ioannem Nepomucenum, quos ipsa (Societas) sibi peculiares patronos adscivit."[15]

Nearer to our day, in 1888, Father Anderledy obtained from Pope Leo XIII, that the feast of the

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mission of making his office a double. Nothing could be more pleasing to Rev. Fr. General than such a concession. He himself was a native of Prague; from his youth he was devoted to the Saint; when at Rome as Assistant to Father General Michael Angelo Tamburini he worked for St. John Nepomucene's canonization; during his second term as Rector Magnificus of Prague University he had the happiness of carrying on his shoulders during the procession in 1721, the body of the Holy Martyr."—History of the Holy Martyr John Nepomucene by Fr. Joseph Wielens, S.J., published at Anvers, by Andre-Paul Colpyn, Bookseller, 1759.

This text is cited in the "Lettres de Jersey," 1929-1930, p. 357. "This explanation seems difficult to reconcile with the very clear remarks of Fr. Retz; he it is especially who from the first days of his election conceived the idea; assured of the approbation of the Fathers of the Congregation, he addressed himself to the Holy Pontiff and found him favorable to his request."

13. "Gratia . . . . illa quam obtentu difficilis tam necessaria nostris omnibus in proximorum obsequio semper occupatis: ut scilicet . . . . illa silentio premere et tacere condiscamus, quae dicenda non sunt, et ea praecipue quae pro societatis bono atque honore tacere convenit." (Letter of 22 Mars. 1732). "Ut Societatis hominibus gratiam caute religioseque loquendi tacendique ea quae dicenda et in publicum proferenda non sunt obtineret." (Allocution of Nov. 19, 1737.)

14. Confessariis nostris impetraret spiritum sancte fungendi munere suo. (Audience of Nov. 19, 1737.)

15. Epistolae Praepositorum Generalium, T. II, 1909, p. 275 —Lett. Nov. 30, 1761.

Saint be raised to the rite of a double major[16]; and this rite was kept even after the liturgical changes in 1913.[17] Finally, only recently, in 1929, on the occasion of the second centenary of the canonization of St. John Nepomucene, a circular letter from our Father General recalled anew the recommendations of Father Retz, recommendations more opportune now than ever, due to the rebirth of hostilities on the part of our enemies.[18]

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16. Institutum Societatis Jesu, t. I, p. 488, Indultum S. Cong. Rit. Jul. 11, 1888.

17. Acta Romana, 1913; Kalendarium perpetuum in usu Soc. Jesu a Sacra Rituum Congregatione revisum et approbatum, p. 26.

18. Acta Romana Aprilis 27, 1929, pp. 331-333. On the occasion of this centenary pictures of the Saint were distributed with a prayer attached.

A. M. D. G

Obituary

FATHER WILLIAM POWER, S.J.

Father William Power was born in Dublin on April the 19th, 1855. After completing his studies under the Carmelites in his native town, he was employed as an apprentice by an engineer, who seems to have been a rather exacting and harsh master. May not this hardship have been permitted by God to discourage any beginning of worldly ambition in the apprentice and to foster instead the germs of a call to the religious life to which he felt himself drawn? Be this as it may, Father Theobald Butler, a Jesuit Missionary from Louisiana, happened just at that time to be in Dublin on a European tour in search of postulants to reinforce the thinning ranks of the New Orleans Mission. Young Power was directed to him. The Missionary received him kindly and after listening to his tale of hardships and his aspirations to religious life, gazed into the intelligent eyes of the sincere lad and at once accepted him as a postulant.

A short time after this interview, young Power was on his way to France and a few days later, on July 22nd, presented himself at the Novitiate in Clermont, as a candidate for the Southern Mission. After the usual experiments, performed, doubtless, with the intense fervor of his ardent temperament, the Novice pronounced his First Vows on the feast of St. Ignatius, July 31st, 1875. A few days later the new Scholastic was sent to Lons-le-Saulnier to make his Juniorate. He was very fortunate in having for his professor, Fr. Moneret, who was looked upon as a Master of the Classics, an authority on the Ratio and an able teacher. Under such guidance, with his keen intellect, retentive memory and assiduous application, the student made rapid

progress in Latin, Greek, and French literature. The professor was highly pleased with the notable success of his pupil, and probably had him in mind, when in his "Study of the Ratio," a pamphlet he published sometime later, he referred to a foreigner, who by adhering to the methods of the Ratio became in a comparatively short time as proficient in writing and speaking the vernacular as though he were a native born.

The proficiency alluded to above was all the more surprising and gratifying as Mr. Power was given only one year of Juniorate. After passing his final examinations at the end of June, 1876, he left France, where he had spent three happy years, for his new field of labor in Louisiana. He arrived in New Orleans during the "dog days" at the beginning of August, a time when unacclimated persons were most liable to fall victims to the much dreaded yellow fever. As a precaution, therefore, Mr. Power was hurried off to our College in Grand Coteau, an exceptionally healthy spot, where he joined the Scholastics from New Orleans who were there spending their vacations. St. Charles College, a Boarding School for secular students, was also the Novitiate and Juniorate of the Mission. The grounds were spacious and laid out with lanes of magnificent oaks, which besides enhancing the beauty of the premises, furnished ample facilities for recreation and walks. Already fond of walking, a trait which he later developed into a perfect hobby, Mr. Power was delighted with his new environment. Morning after morning he could be seen on the grounds, book in hand, conning passages from the classical Masters, developing and perfecting his marvelous memory.

One day while thus engaged, he reached the gate of the Parish graveyard. After entering, he paused a moment to glance at the epitaph carved on a large marble slab over the nearest tomb. With his usual quick wit at detecting the quaint and ridiculous, he burst out into one of those hearty laughs for which he

was noted. His companions who were nearby, hastened to his side to discover the cause of such sudden hilarity, when, still laughing he pointed out to them the following:

EPITAPHE

DE C. L.

Ecrite par luimême a son lit de mort.

ICI REPOSE

Un quidam qui fut peu de chose
Et maintenant n'est plus rien;
De la fortune s'il eu mince dose
C'est qu'il fut toujours homme de bien. *

The vacations thus glided by pleasantly and fruitfully. With the arrival of October the yellow fever peril passed away and the Scholastics were recalled to New Orleans for the reopening of the school year. Mr. Power was appointed to teach Second Grammar Class corresponding to our present Second High. He taught the same class during the year following and in 1878 went up with his class. His method of teaching was strictly in accordance with the Ratio he knew and loved so well. His manner, however, was his own and unique. He would step into the class-room without a book and after the usual prayer, would walk up and down the class-room and demand the lessons. With his prodigious memory he knew the text by heart and would not be encumbered with the text books. To the amazement of his pupils the least mistake in reading or reciting the text was at once corrected from memo-

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HERE LIES

One who achieved no great success,
One who is now mere nothingness;
Of wealth he shared but meagerly,
The reason was—his honesty.

ry by their master. While admiring their teacher, however, they were quick to note his peculiarities and some of the pupils took advantage of his kindness, and tricks and disorder followed. One of the urchins, more bent on fun than on study, observed that the teacher, while intent on explaining Caesar, was wont to place the palms of his hands on the top of the desk and then rub them on his cheeks. He then conceived the mischievous idea of spreading itching powder over the top of the desk. Then he and some of his intimates who had been told of the plot awaited results, which soon followed to the discomfort of the Master and to the fun of the pupils.

In those days, due to the lack of Scholastics, the regency usually lasted six and even seven years. Owing possibly to his failure as a disciplinarian, but probably to his age, or to both combined, Mr. Power was sent after but three years of teaching to Woodstock College, the House of Studies of the Maryland-New York Province, which he entered in September, 1879. During the seven years he spent at the College, he proved a continual source of edification to his fellow students by his intensely spiritual life, and surprised his Professors by his marvelous intellectual acumen and prodigious memory. To this latter gift, doubtless, was due his great facility for mastering languages. "In Latin no less than English, French and Spanish," writes one of his companions, "the flow of words poured forth like a native stream." It is not surprising then to hear Reverend Father Racicot, the Rector, give as his opinion that Mr. Power was the finest Latin Scholar of all the students that passed through Woodstock in his term. To this masterly command of Latin, Mr. Power added the subtle qualities of a debater, readiness of reply and a jovial way of reducing objections to the absurd. In his defences at the weekly circles or quarterly disputations, his exuberance of thought and diction ever proved a joy to his hearers; while the sud-

den outpouring of the unexpected kept the hearers in rapt attention.

But if Mr. Power was intense in his studies he was no less vigorous in his relaxations. During the year he was especially fond of long walks and on holidays frequently covered as much as twenty and twenty-four miles. During the vacations at St. Inigoes he was considered one of the best oarsmen and swimmers, and was a constant volunteer for long excursions, even so far as Blackistone Island some forty miles up the Potomac. But the seven long years of close and continuous application to the serious studies of Philosophy and Theology began to tell on his once robust constitution. During his last year at Woodstock he felt at times exhausted or as he put it himself, like a "worn-out spring." His eyes, moreover, gave him serious trouble. In fact, he was no longer allowed to open a book. He courageously coped with the ordeal, however, and completed his course by close attention to the lectures in the class-room and by going over the matter on the grounds of the College while striding along its splendid and attractive walks. He was heard to remark that he could apply his mind as intensely on these walks as though he were seated at his desk. Under these circumstances it was not surprising that the student was eager to finish his course. Accordingly, after one month instead of the four usually granted for preparation of theses for the examination *"Ad Gradum,"* he presented himself before the Board. In spite of the handicaps of poor health and weak eyes and the short preparation, he astounded the examiners by his perfect grasp of the matter, the lucidity of his exposition, the thorough solution of the objections and won a unanimous *"Maxima cum laude."*

The next year, 1886-1887, Father Power was sent by his Superiors to Spring Hill College, where he might more readily regain his shattered strength, and at the same time lecture in Philosophy and Mathematics.

In September, 1887, Macon was opened as a Novitiate and Juniorate. Father Butler, at the time Superior of the Mission, was well aware of the remarkable attainments of the Irish lad he had accepted as a postulant in Dublin some fourteen years before. It is not surprising then that his choice of a Prefect of Studies and Professor of Rhetoric for the Scholastics fell upon Father Power. The excellence of the selection readily appears from the following reminiscence of a former pupil, whose pleasure and privilege it was to attend his lectures.

"It was Father Power's second year, 1888-1899, as Prefect and Professor of 'Rhetoric' at Macon, 'Poetry' being in charge of his most genial and scholarly colleague, Father Joseph Stritch, a gentlemen in and out of class. What impressed me most with Father Power was his Latin erudition; and though he seemed to know the technique of Horace and Virgil and Cicero as intimately as had the authors themselves, he stressed the substance of their works more than the technical details. He needed no text. He knew them all by heart, and would illustrate any passage or obscurity spontaneously by multiple citations from these and other authors through the whole range of Latin classics. He would illustrate them, too, from English classics and a rich repertory of pertinent anecdote, so that his classes were a pleasure for the time and a profit for a lifetime. His rolling comments on Cicero provided an object lesson in the oratorical quality which both he and Tully deemed indispensable, *pectus, pectus, pectus!*

"Through Latin or Greek he was teaching English, stimulating the vigorous expression of v i g o r o u s thought. 'How one small head could carry all he knew' and recall it at will, was a subject of serious wonder; and, like Goldsmith's Master, 'Many a joke had he.' He could take as well as give. The Debate in Hell of Paradise Lost was one of his favorite rhetorical models, and when one of the essays he prescribed on

the subject cleverly ridiculed the Latinized English of Milton's devils and the fantastic wastefulness of debating and of training on such models, Father Power read the production to the class, enjoying heartily the hits of the temerarious satirist.

"Though he appreciated poetry keenly and could recite whole books of it, Latin, French and English, and was erudite in metres, he composed none of it himself except Latin verses, but he had his classes versify Horace and Virgil in English as an aid to fluency and grace of style, and gave able and helpful criticism. All in all, he was one who strikingly recalled the saying that a great teacher on the end of a log with pupils on the other makes a University, and the example of a man of high ideals and rigid self-discipline who was cheerfully fluent in all literature, sacred and profane, was a fruitful stimulus for life to the class that was privileged to fall under his direction."

The following year, 1890, Father Power was stationed in Galveston as preacher and confessor in the church. He was also appointed to give occasional missions in parishes. It was doubtless the great success which crowned this latter ministry that moved Superiors to set him aside for this special work during the next two years. Accordingly he was stationed in our College on Baronne Street and appointed exclusively for the work of giving Missions and Retreats. At times he was sent as companion to the experienced missionary and eloquent preacher, Father John O'Connor, with whom he formed an ideal combination. For, whilst Father O'Connor appealed mainly to the feelings and imagination of his hearers, and moved their hearts by striking examples and illustrations, Father Power addressed himself especially to the intellect of his audience whom he persuaded by the cogent arguments of his clear and forceful logic. But these congenial and fruitful labors must needs be interrupted for the Tertianship, which could no longer be postponed.

Accordingly, in the summer of 1892, a cherished dream of Father Power's came true when he was sent to Manresa in Spain to spend the year of the *Schola affectus*; to the very cradle of the Jesuit spiritual life, in the cave where St. Ignatius composed the admirable book of the Spiritual Exercises. Few, indeed, are the details which find their way out of the silence and recollection of the Third Probation. But the intensified spiritual life no less than the mastery of the Spiritual Exercises acquired by Father Power during this propitious time are evidenced by the admirable and fruitful retreats he was wont to give to Ours, to priests, to students and to religious as well. His points and conferences were not only interesting and at times absorbing but withal most convincing and fruitful. A college student whose conduct and application left much to be desired was completely converted in one of these retreats and later entered the religious life. A religious who was about to yield to temptation and abandon his vocation was so stirred by the meditations, especially the notable one on hell, that the close of the retreat found him entirely changed and determined to persevere. "It was the most enlightening retreat I ever made," declared a priest after one of Father Power's retreats. "He certainly made a deep impression on me," said another; "I have never felt so stirred in all my life," added still another. Such expressions were common after every retreat, while the matter of the points and conferences continued to be the topic of conversation for some time after the Exercises. These salutary results were the fruits of the deep study of the Spiritual Exercises of St. Ignatius during the third year of probation spent at Manresa.

A little incident which happened during this year and which was later divulged, evinced Father Power's marvelous mastery of Moral Theology and his familiar usage of the Latin tongue. It was his turn to solve the Casus Conscientiae. All had gathered in the hall and

the prayer had been said as usual. No little surprise, however, was excited in the audience as they observed the one appointed calmly seated at his table, with arms folded and without a reference book or paper on the table before him. But their surprise was soon changed to wonder and amazement, when Father Power repeated from memory the case just read by the presiding Prefect and then proceeded to give a most lucid and complete solution, citing authority after authority in flowing and classical Latin.

On his return from Spain, Father Power was appointed to teach Philosophy at our College in Baronne Street in New Orleans and to preach to vast audiences in our Church of the Immaculate Conception. It was during this year that Father Power experienced the untold happiness of binding himself to his Mother the Society by the Solemn Vows of the Professed.

Appreciating his outstanding talent of preaching and giving Missions, Superiors again appointed Father Power to this work exclusively with his home station at New Orleans in 1895 and at Spring Hill in 1896.

During these years and in accordance with the appointment of Very Reverend Father General, Reverend Father John Clayton, former Provincial of the English Province, was officially visiting the New Orleans Mission and at the same time acting as its Superior. At his departure, on June 17th, 1897, Father Power, whose conspicuous talent and thorough knowledge of the Institute had not escaped the observation either of the Visitor or of Reverend Father General, was appointed Superior of the New Orleans Mission,—an office he was to fill for nearly ten years.

Remarkable was the zeal with which the new Superior carried out all the measures and recommendations of the Visitor. No little surprise, however, was awakened amongst some of Ours by the practical and efficient measures put into execution by the young Superior, whom they had accustomed themselves to

look upon as a theoretical and absent-minded student.

It was during his tenure of office that the new College was opened at Shreveport, Louisiana, under the name and patronage of St. John Berchmans, with Father John O'Connor as Vice-Rector. The latter was to succeed Father Power and become the first Provincial of the New Orleans Province. Many other important improvements throughout the Southern territory were likewise due to the initiative and foresight of Father Power. Chief among these were: The acquisition at Spring Hill of the most valuable Luling and Field properties now graced by the splendid Mobile Hall and the imposing Byrne Memorial Library; the building of the new College on Baronne Street, in New Orleans; the completion of the magnificent Sacred Heart Church begun by Father Tyrrell at Tampa; the taking over of Key West as a Jesuit Parish; the opening of the Sacred Heart College at Augusta; the erecting of a new school building at Galveston.

But it was the Novitiate at Macon, Georgia, established only ten years before, which claimed his special care, we might say, his constant solicitude. On his first visit as Superior he found that practically no improvement had been made since he had taught the Juniors some eight years previous, and the Novitiate was still in the same pioneering condition. He apparently determined then and there to make St. Stanislaus as suitable and comfortable as possible for the Novitiate. In this enterprise he was well seconded by Reverend Father Moynihan who became Novice-Master in 1898. The main building, which up to that time was incomplete and presented all the appearances of a factory and was dubbed by non-Catholics the "Priest factory," was changed into a handsome and attractive structure by the addition of the missing wing, of three roomy porches in front and a graceful cupola towering above the roof. While these improvements were in progress on the outside, the whole interior of the

House was remodeled. The Novices then occupied the east wing, the Juniors the west wing and the whole community met in the center portion for prayer in the chapel and for meals in the refectory. Electric lights replaced the oil lamps. With these changes St. Stanislaus was considered the most comfortable house in the Province.

Father Power next turned his attention to the grounds which soon proved a fit setting for the Building. The unsightly barn and herd were removed to the other side of Pio Nono Avenue; some 2500 feet of splendid gravel walks thirty feet wide, radiating from the house and bordered by alternating hack-berry and elm or maple trees blended the useful with the beautiful; a campus was leveled off and a magnificent covered double hand-ball alley built of brick and paved with cement was erected at the end of the playground. The rickety wooden gate at the entrance on Vineville Ave. was replaced by imposing marble arches and attractive iron gates. Beautiful statues of the Sacred Heart, of our Lady, of St. Joseph and of St. Stanislaus on marble pedestals together with a handsome Mortuary Chapel in marble of pure Roman style and bearing an appropriate inscription composed by Father Power, completed the improvements of the grounds which were surrounded by a well kept privet hedge over a mile in length. No wonder the people of Macon were wont to drive their visitors by the Novitiate and took pride in pointing out to them a place they justly deemed a "beauty spot."

Besides improving our holdings in the City of Macon itself, Father Power, looking to the health and recreation of the young men in whom he was ever keenly interested, purchased a splendid Villa, about four miles to the northeast of the Novitiate. Two cottages picturesquely situated on the brow of a hill, some 650 feet above sea level, commanded a magnificent view, spreading itself for forty miles in the direction of

Atlanta. The site admirably meeting all the requirements of a Novitiate Villa, was appropriately named by the Superior himself, Mount Kostka. This acquisition, it may be mentioned in passing, proved quite a profitable transaction; the 105 acre tract, including the two cottages, originally cost $2300 and later sold for $10,000.

But God's ways are not our ways and on the 7th of November, 1921, He permitted a diastrous fire to destroy completely our Novice Home. Deep, indeed, must have been the disappointment and bitter the grief of Father Power on beholding the spot reduced to ashes, which as Superior, he had loved so keenly and had done so much for. His grief, however, was soothed some months later when the well equipped St. Charles College having been forced by financial stress to close its doors to secular students, opened them wide to the inmates of the former St. Stanislaus to be their future home.

While attending to the material improvements of the Mission, the Superior did not neglect its spiritual interests. Being an interior man himself and very observant of the Rules, he greatly fostered religious discipline by a government exact and spiritual withal. In the fulfilment of his office the *fortiter* seemed to prevail at first; but with the lessons of experience Father Power, who had never been either Rector or even Minister previously, soon added the *suaviter*, thus happily blending the two important qualities of a good Superior.

Smarting under a sharp reprimand, on one occasion, a young Father forgot himself: "At any rate," he cried out, "I can keep a class and teach every day! You, Father Power, could not manage even a small class." Instead of being vexed, the Superior held his peace a moment and then calmly remarked: "How very thankful you should be for being able to labor so efficiently for God's glory."

Another who had been quite friendly and free with Father Power before his appointment, made bold, during the course of a manifestation, to pour a shower of abuse on his former friend, who simply smiled and let him have his say. Sometime after leaving the Superior's room he chanced to meet a younger Father and boasted of his bold act. "Well," replied the Father, "I was the one who went in for manifestation just after you." "Did he look vexed? Did he say anything?" queried the former. "Yes, he said you were a living model of a good Jesuit; one who had met many hardships and who notwithstanding clung manfully to your vocation."

The *suaviter* of the Superior further manifested itself in his kindness to the sick. To relieve a tubercular patient, he enquired everywhere in quest of a residence in a mild climate where he might be cured or relieved. To a scholastic, a theologian, breaking down in health, he wrote: "Choose any House of Studies in the whole Society. I shall try to get you there. Only complete your studies."

On January the 12th, 1906, Reverend Father John O'Connor, then Vice-Rector of St. John's College in Shreveport, was announced as Superior of the Mission to succeed Father Power. The latter was then appointed to replace Father O'Connor at Shreveport, where he remained until the end of August of the same year. In September 1906, obedience bade him once more to take up the work so congenial to him and which he performed so well, the work of giving Missions and Retreats. In fact, he was appointed head of the Missionary Band of the Southern Province with residence at Selma, a place of his preference because of its retirement and quiet. In 1912, however, his residence was changed to the more central location of Loyola University, where he continued to direct the labors of the Missionary Band.

During this period and until his appointment as

Rector of Spring Hill College, in March, 1913, Father Edward Cummings, afterwards Provincial, was the constant missionary companion of Father Power. Some of his impressions, then, concerning the head of the Band, whom he knew so well and esteemed so highly, must needs prove both appropriate and interesting:

"Father Power was well-nigh in continual communion with God through prayer or meditation and he found it hard to be forced to come out of his solitude. Even at night (I slept in the same room with him on the Missions) I could hear him speak out loud in prayer. His fund of knowledge of Scripture, the Holy Fathers, the Constitutions, the letters of the Generals, the great Theologians and spiritual writers was inexhaustible, and he was generous of his time and knowledge to help me in my sermons and talks. He insisted on taking the heavier share of the work and always looked to my comfort first.

"His sermons were perfect in their development, irresistible in their logic, beautiful in their faultless language, splendid in their illustrations and surpassing in their appeal to every avenue of thought, nobility and holiness. His was the unique reputation of our most wonderful pulpit orator, with priests, with bishops, our General Congregations and Very Reverend Father General, who called him the Society's Orator. Both his retreats and his missions were Ignatian *ad unguem*.

"Once you accepted the first proposition of his sermon, there was no escape from his final conclusions and many a Protestant listening to what was most probably his greatest sermon, "Is One Religion as Good as Another?" told me, "It is impossible not to surrender at least in mind."

One of Ours, who was a faithful listener to Father Power's Sermons and Lenten Courses given in our

Church on Baronne Street, further illustrates Father Power's oratorical gifts as follows:

"His ability as a logical and convincing speaker drew the best and most crowded male audience ever known in New Orleans. Lawyers and professional men, ministers and politicians of every sort crowded into our church. The first column of the daily papers was frequently devoted to his discourses and answers on doctrinal and moral questions."

Becoming more widely known, he was invited to preach in Chicago and in the North. At home, in New Orleans, he was known to give discourses and lectures as often as four times a day. It frequently happened that he was called upon suddenly for a discourse or sermon of importance. Fifteen minutes' walk up and down Gallier's court back of the Church, plunged in deep meditation, was all that he needed to gather and order his multitudinous resources. He would then step into pulpit or platform and the logic and language, like racers, were at once set free. Metaphors and illustrations kept pace. His memory came to his assistance to pour out traditions and classic quotations, like some Mississippi current that had gathered force from fountains and tributaries inexhaustible.

No short-hand writer was found to keep pace with the run and hurry of his diction. Yet the very rapidity of his delivery coincided with the rush of thought on thought, argument on argument, illustration on illustration, hurrying on to logical conclusions. A pause would have broken the spell. Every syllable was distinct.

A copy of his St. Patrick's day panegyric, in pamphlet form, was forwarded by special request to an orator in the North, who was preparing a great 17th of March oration: "The man who composed that panegyric," he wrote back, "was in sooth a man with a heart! It may be truly said that if fluency and thought made him

a speaker, it was his heart and earnestness that made him an orator."

Father Biever's term of office as Rector of Loyola University expired in March, 1913, when he was appointed to a place on the Missionary Band. He was a great admirer of Father Power and rejoiced at the happy arrangement which gave him a ready opportunity of becoming better acquainted with the exemplary conduct of the head of the Band as a religious and with his efficient methods as a Missionary. The following reminiscences from his facile pen will serve to corroborate the impressions quoted above and prove interesting and edifying withal:

"During the years we worked together I wondered at his remarkable but unostentatious devotion to the Holy Sacrifice of the Mass, and his kindness and helpfulness to his confrères.

"When we left for a Mission, or returned, he would rise at the earliest hour to offer the Holy Sacrifice and fast even till two o'clock in the afternoon to enjoy this unique Blessing granted by God to mortal man. My own term of office at Loyola had expired in 1913 and I was named a member of the missionary staff. In the beginning of my association with him in missionary work he called me and said to me the following words that I have ever since cherished: 'My dear Father, permit me to give you some good advice. If you wish to be efficient as a missionary, stick to your daily office like a leech and ever remain united to our Lord through the spiritual exercises prescribed by the Society of Jesus.'

"He himself rigorously adhered to these rules, whether on the train dashing along at sixty miles an hour or in the midst of his missionary works, no matter how strenuous they were. On several occasions we heard the complimentary statement that Father Power's missionaries always stayed home and never omitted their office and their prayers. In consequence,

his missionary band became one of the most popular of the country.

"He had, moreover, an advantage that few missionaries enjoyed. Being familiar with English, French, Spanish, Italian and even German, he could multiply his activities in the vast polyglot missionary field allotted to the Southern Province of the Society of Jesus.

"Now and then we had strange experiences as we traveled from place to place. Once Father Power and myself left New Orleans for a mission in a large Louisiana Parish. The day of departure happened to be Father Power's fast-day. It was his custom to fast once or twice a week when he was on the missionary band. As the train left very early, I had to be satisfied with a cup of coffee. Naturally both of us looked forward to a little lunch which we expected to take at Lafayette, where we changed trains. The train was late and the time was short. Because of this we decided to wait for our refreshment until we reached our destination. When we arrived about four o'clock in the afternoon, the good Pastor offered us immediately a glass of wine. I noticed a look of disappointment on Father Power's face. 'Father,' I said to the Reverend Pastor, 'could you not add a little bread and cheese, for we have not yet broken the ecclesiastical fast.' 'Est il possible,' exclaimed the good priest, 'preparez vite un bon souper, ma Soeur, pour les Pères. Ils n'ont pas encore mangé aujourd'hui.' The good priest immediately had a fine supper served to which the two missionaries did ample justice.

"In another large French Parish while we were at dinner the priest had occasion to recite a little Breton song. His memory failed him and he could not finish the piece. Father Power takes up the words and recites the piece to the end. The Pastor stood there in utter astonishment saying: 'Mon Père, permettez moi de vous dire que vous êtes une encyclopedie ambulante.'

"In fact, Father Power never let anyone perceive what he knew. Simplicity and humility walk hand in hand and he possessed these virtues in an unusual degree.

"From this mission we visited the stations attached to the central parish church. Something like a cloudburst struck the section in which we were engaged. The lowlands were flooded everywhere and we had to use all kinds of means to get to our various destinations. To reach his church, Father Power took off his shoes and socks and waded through the water. I, situated in a better part of the district, had a boat to take me to my destination. The water rose higher, and Father Power, much against his will had to be carried on a negro's back across the flooded street to his church.

"For an intellectual man like Father Power, the hearing of the confessions of the poor and neglected colored people must have been a very prosy occupation. Duty and the love of our Divine Lord whose glorious image he saw in all men, were the supreme motives of all his activities.

"We gave a mission in the pro-Cathedral of Nashville, Tennessee. Every day by the desire of his Excellency, Bishop Sebastian Byrnes, D.D., we had to spend an hour's recreation with his Excellency and the clergy of the parish. Though the ordeal was somewhat severe, Father Power submitted humbly to this regulation. A little coldness existed between the Bishop and Father Power on account of some business transaction of former years. One day the conversation drifted to books for the clergy and among others to the book, 'Jesus Living in The Priest,' by Father Millet, S.J. Suddenly, Father Power, in his usual straightforward manner exclaimed: 'Lord Bishop, allow me to tell you, I have read both the original and your English translation. I believe the translation to be superior to the original.' 'Father Power,' said the

Bishop, 'I value your opinion greatly. Do you really mean what you say?' 'Lord Bishop,' reiterated Father Power, 'I would not say it if I did not mean it.' From that day the Bishop and Father Power became confidential friends. Bishop Byrnes said to me on that same occasion, 'Your Superiors should place Father Power under Obedience to put down in writing those masterly sermons on the Spiritual Exercises of St. Ignatius that I have heard in this mission. His lectures on the Church are a super-work of logic and theological lore that ought never to be allowed to perish.'

"He was most kind to those who worked under him. During one of the large missions which we gave together, he noticed that my voice was somewhat weak during the evening sermon. After the service was over, he came to my room and said to me, 'What is the matter with you, young man? You did not seem to be yourself tonight, you must be unwell.' I answered, 'Well, to tell you the truth, I was a little under the weather.' 'Now mind me, if this happens again, you must let me know and I will replace you. I do not want you to become sick.'

"He ever advocated long walks. In fact, he maintained that a long walk was the panacea for all ailments. Occasionally in large country missions when the work was a little slack, he would take a walk into the woods and fields and breathe the fresh air of heaven. There he would unbosom himself, tell stories and jokes, at which he would laugh the first and the loudest.

"Father Power, Father McCreary and myself gave the last mission in the old St. Louis Cathedral. His Excellency, the Most Reverend James Hubert Blenk, S.M., D.D., loved to listen to Father Power's masterful sermons. Everbody knew that the notable structure was unsafe and was about to be condemned. This, however, did not in any way diminish the crowd. One day just as the Missionary was beginning his sermon,

one of the pews collapsed. The immense throng in panic, leaped to its feet expecting the worst to come. The preacher's undisturbed composure soon restored peace and quiet in the ranks of the vast congregation.

"It would have been difficult to find two missionaries that supplemented each other so perfectly as did Father Power and Father McCreary. They were truly men of God and used their eminent talents as sacred orators for the service of our Divine Lord.

"In 1917, Father Power, Father McCreary and myself were engaged to give a three weeks' mission at the Church of the Most Holy Rosary, in New Orleans. I was to open the mission and to 'hold the fort,' as Father Power expressed it, until they arrived. They reached New Orleans Monday, and immediately helped me to defend the 'fort,' that I had held during their absence. Towards evening, Father Power came to deliver the the night lecture. On his arrival, the Pastor, Father Vincent, called me and told me that he thought Father Power was too sick to preach the sermon. I went and offered to take his place. He peremptorily refused my offer. Looking at his pale face I knew he could not possibly hold out for more than a few minutes. I kept four men with me in the vestry and as the danger mark approached, we were ready to take him out and bring him to Loyola. The Church was filled even to the sanctuary, and we had some difficulty to get him through the crowd. A taxi was ordered and the Reverend Pastor took Father Power to Loyola. The house physician at Loyola found Father Power's temperature to have risen above 105 degrees. After this serious collapse, Father Power asked to be relieved from the arduous labors of the Missionary Band. His Superiors were glad to acquiesce to this reasonable request and allowed him to spend the remainder of 1917 at Loyola University resting and regaining his strength. They expressed the wish, however, that he should write down his sermons and lectures. Unfortunately

the suggestion was never carried out and the only sermon of Father Power's now extant is his famous panegyric on St. Patrick, delivered at St. Michael's Church in New Orleans, March 17th, 1895, and published later in pamphlet form." A Pastor of St. Patrick's Church, when inviting one of our Fathers to deliver the panegyric on their patron's feast day, added with a smile, 'Please, your Reverence, do not give Father Power's sermon. It has been preached in our church five times already.' This plea, while bespeaking the excellence of Father Power's composition, deepens our regret that not more of his sermons and especially of his masterly lectures on the Church have not been preserved for posterity.

The following passage from the panegyric just alluded to contains a striking apostrophe to the bark which brought St. Patrick to the shores of Ireland and may give a faint idea of the style of Father Power:

"Take your stand upon the hills of Normandy and bend your eyes upon the blue ocean rolling at your feet. See that little bark with its canvas spread to the gale cleaving the sparkling brine and bound for a green island far off in the western wave. That bark is freighted with as precious a charge as was ever committed to ocean craft. That bark is bound on as noble an errand as ever drew a vessel into the sea—a message of truth and mercy and salvation. O happy bark! O bark of destiny! O bark destined to live forever in the memory of a grateful people. May the right arm of the Almighty be outstretched to protect thee! May the blessings of heaven speed thee on thy way! Ye ministering angels, hover around in your invisible legions to guard and guide it! Ye gales of heaven, waft it forward on its way! Ye ocean waves, open out a passage before it that swift as an arrow shot from the bow it may glide on to the destined port! For that bark is freighted with blessings from on high; that bark is freighted with the hopes of unborn mil-

lions; that bark is freighted with the apostle of Ireland, our dear, our revered, our glorious and blessed St. Patrick."

While Father Power was slowly improving at Loyola, many a brother-religious regretfully feared that his days of strenuous labor were spent. Great was their surprise, then, when a sudden message from Very Reverend Father General confided to him the most important and responsible work of his life. Very Reverend Father Ledochowski had been scanning the ranks of his tried men to find one with the qualifications required for a very important office he then had in view—the office of Visitor to several provinces. Father General recalled how, at the late congregation, he had, with many others, been impressed with the rare qualities Father Power manifested on the occasion, his familiarity with the Latin, French, and Spanish languages besides his own native tongue, but especially with his religious spirit and thorough knowledge of the Institute. It was not surprising then, that his choice fell on Father Power.

Although not fully recovered, Father Power, leaving prudence to the Superior and obedience to the inferior, began at once to make the necessary preparations and in a few days left for Canada, where as Visitor he spent the scholastic year, 1918-1919. Having completed his survey of the conditions of that Province and forwarded the results to Rome, he crossed the Atlantic on his way to Belgium, where he continued to act as Visitor for the space of two years. After a thorough investigation of the affairs of the Province and sending his report to Very Reverend Father General, he further visited Ireland and Australia in the same capacity, remaining a year in each country.

Finally when these important tasks were accomplished, Father Power, after an absence of five years, gladly returned to his own Province in August, 1923, a few weeks after the 50th anniversary of his entrance

into the Society. He was warmly welcomed back by the tardy but none the less hearty celebration of his Golden Jubilee.

In the following September, 1923, he was made assistant pastor at our Church of the Holy Name in New Orleans. During the course of the same year he likewise conducted several laymen's retreats at Manresa, the New Orleans Retreat House situated at the Suburban Acres on the banks of the Mississippi some twenty miles above the city. The retreatants were delighted with the exercises and meditations of their gifted director, which enlightened their minds and moved their wills to advance in virtue. The following year, 1925, Father Power was placed in charge of Manresa, a position he filled with great zeal and success for three years. Besides personally giving all the retreats, the director further looked after the spiritual welfare of the Catholic families of the neighborhood who, indeed, formed a small parish and attended Mass in Manresa's chapel on all Sundays and holy days of obligation. Nor were the children neglected, for Father Power found time and pleasure in teaching the little ones Catechism and preparing them for their first Communion and Confirmation. For the latter Sacrament, the children, accompanied by their happy Pastor joined those who were being confirmed at the Immaculate Conception Church on Baronne Street.

One of the peculiar traits of Father Power was his utter dislike of keeping books and handling money. From a passing remark which slipped from his lips, this part of his office as Director of the house of retreats was a source of continued annoyance and worry to him, and doubtless proved the main reason of his request to be permitted to retire from active life to the solitude of the house of probation in Grand Coteau. In his new home the aging priest proved a constant source of edification by his regularity, his spiritual conversation and his fervent visits to the Blessed Sacrament, before

which he loved to recite the Divine Office. He was fond of the young religious and was always ready to assist them when they consulted him about the sermons they were preparing. On these occasions they never failed to leave the room of the one they had come to look upon as a living repertoire of Sacred Oratory, without a rich variety of appropriate thoughts and practical suggestions as to how to marshal them. On Villa days he was fond of joining them in their walks and at their recreation after the meal. A dense and attentive circle would then surround him to listen to the interesting and edifying stories and episodes with which his prodigious memory was so richly stored. But let us allow one of the Scholastics to give his recollections of Father Power as he spent the evenings of his days in Grand Coteau:

"When in the Juniorate I was assigned to prepare a sermon on 'The Occasions of Sin,' and so one afternoon I betook myself to the grounds to gather my thoughts and draw up a plan. I was succeeding fairly well, but experienced some difficulty in ordering my thoughts, when to my relief, whom should I see coming along the walk but Father Power. He was taking a walk as usual, praying and meditating, doing 'his work' as he called it. I then gauged my gait so as to meet him at the crossing of the walks. Becoming aware of my presence the dear old Father sensed the situation at once and asked: 'Busy preparing a sermon I suppose?' Being informed that his surmise was correct, he next asked what was my subject and how I proposed to treat it. I told him. He praised my plan and then offered some suggestions. He first straightened my ideas and afterwards poured out from his deep and fecund mind a volley of thoughts, the like of which I had never heard before. When I reached the house, I hurried to my desk and jotted down the suggestions of Father Power and by their help wrote what was perhaps my best sermon.

"Father Power was deeply grateful for any mark

of consideration shown him by 'our young men,' as he styled the Novices and Juniors in whose welfare he was so keenly interested. But let me quote his own words from the acknowledgment of our congratulations on the occasion of his Diamond Jubilee: 'I have always taken a keen interest in the young members of the Society. Their frankness, their generosity, their spiritual ardor have always very forcibly appealed to me.'"

This special fondness of Father Power for the younger members of the Society, even for young priests, is further strikingly instanced in the following passage of a letter from the head of our Missionary Band: "A trait of character that I noticed in Father Power was his fondness of being with young Jesuits—Novices, Juniors and Scholastics and even young priests. I found him most willing and even anxious to help me along in my ambition of preaching. At Grand Coteau, for the period of about two weeks or more, I used to go to him and mention what I wanted on pointers for the following day. Then the following day when I would go to his room, he would have the gems of thought carefully put together. I still have a book of these gems that I wrote down at that time."

During the three years Father Power spent at Grand Coteau, he was always ready and glad to assist or replace the Clergy of the neighborhood. He likewise cheerfully helped in the work of the laymen's retreat and more particularly in the private retreats given occasionally to Priests. On one occasion, the Superior of the Brothers of the Sacred Heart at Bay St. Louis came to make his retreat and asked the Rector to kindly appoint one of the Fathers to direct him during the Exercises. The task was assigned to Father Power. At the close of the retreat the Brother went to the Rector and was at a loss how to express his delight and gratitude for having given him so learned and holy a Director.

Father Power was already suffering from bronchial and throat trouble. When preaching, in 1930, the Lenten Sermons in our Church of the Sacred Heart at Grand Coteau his ailment became so aggravated that he was forced, much against his will, to give up the course. A dry climate was suggested for relief and accordingly Superiors sent him to our house in Hot Springs, N. C., where he remained for the space of about twelve months, without, however, securing permanent relief. A milder climate was proposed and Father Power was sent to Key West, the balmiest spot in our Province, where he arrived in May, 1933. He seemed pleased with the change, especially as he liked the quiet and solitude on the island home. The following year he was permanently placed on the status of Key West as operarius with some light ministry and a five minute sermon on Sundays. The even tenor of this peaceful and quiet life was broken, however, on Sunday, July 23rd, 1933, the day chosen for the celebration of his Diamond Jubilee. The ceremonies consisted of a solemn high Mass, sung by the Jubilarian, at which an appropriate sermon was delivered by Father Dougherty, the Superior. A banquet was held in the evening at which friends were invited and pictures taken by one of the parishioners with a movie camera. Thus was the sixtieth anniversary of Father Power's entrance into the Society celebrated simply and fittingly.

During all these months spent at Key West Father Power seemed to be improving until about Christmas time when a perceptible change came over him; his mental faculties seemed to be growing dimmer and his bodily strength weaker. The Sisters at the Convent were the first to notice the change. The saintly priest, who formerly took over half an hour to say a single Mass, on Christmas morn rushed through the three Masses in less than an hour, apparently for fear of breaking down from sheer weakness. Shortly afterwards in the middle of January Father Thomas Mc-

Grath arrived in Key West to give a mission in the parish. Let us hear from this great friend and admirer of Father Power the impression made on him at this visit:

"I noted when I was in Key West for the mission, that the old man was just the shadow of his former self, although the shadow was greater than the reality of most of us. What a difference in his memory from the Power memory of his prime! He found it hard at times to remember things that in earlier days he would rattle off without a moment's hesitation. He would halt, mutter words to himself, and then, after being satisfied that he was right, would give them off. Then too, he became very forgetful of where he put things. It was very pitiful for me to see that one-time tower crumbling inch by inch. But even in the ruins you could see the masterpiece of days gone by. But for me who had known him at his best, it was pitiful to see the change—body weakening, mind slipping, memory going, eccentricities of old age creeping in. But withal, the grand man of God and saintly priest always in evidence—prayerfulness, communion with God, visits to the Blessed Sacrament, love for the Mass. God rest him! I was privileged to know him!"

When the mission was over Father McGrath bade Father Power a fond farewell, not without forebodings, however, that it was his last farewell and that he would never again see his old friend in this world. A little later, indeed, one evening in February, Father Power was suddenly seized with an attack of chills and fever. Wishing, however, to conceal his condition and cause as little trouble as possible, he remained in his place in the dining room long after the other Fathers had gone to make the usual visit to the Blessed Sacrament. The house keeper came in to clear off the table and was surprised at finding Father Power still in his seat and grew alarmed on noticing the paleness of his features. He confessed that he felt quite ill but begged that she should say nothing about it to Father Dougherty

for fear it would cause him to worry. The housekeeper, however, deemed it more prudent to notify the Superior. Father Dougherty hastened to the side of the sick man, and seeing at a glance how ill he was, assisted him to his room upstairs and put him to bed. The doctor, summoned at once, pronounced the attack a case of heavy grippe bordering on pneumonia. The devoted Superior saw to it himself that the prescriptions and orders of the physician were strictly observed and personally nursed him until the patient was able to be up and about once more.

Just at this time Reverend Joseph M. Walsh, the Provincial, was due in Key West for the annual visitation. As a room was needed and as a trip would likely prove beneficial, Father Power was sent to spend a few days at Miami. He was very happy, however, to come back to Key West. Shortly after his return Father Power, with his usual hobby for walks and obsessed with an idea that an outing would do him a world of good and possibly restore him to his former self, ventured forth alone and hatless as usual. Unfortunately the weather was threatening and scarcely had he proceeded a few blocks from the house, when he was overtaken by a heavy downpour. There at the corner of the street he stood apparently lost in the midst of the pelting rain. An autoist happened to pass by and noticing his predicament, took him back to the house. The exposure, however, brought on a relapse; for the next day, March 21st, Father Dougherty found him lying unconscious on the floor in the middle of his room. The doctor summoned in haste found the patient's lungs congested, symptoms of pneumonia, and directed that he be no longer left alone. That night Father Dougherty watched at the bedside of the sick man himself. After two A.M., noticing the patient was fast asleep, Father Dougherty left him to take a bit of much needed rest. On awakening later on the Superior went to the room of Father Power and found him still asleep as though exhausted, and went on

to the church for Mass. On entering the sacristy he was surprised at finding the vestments lying in disorder on the ambry; but was horrified on hearing from the faithful in the church that Father Power had shortly before said Mass—which proved to be his last Mass. But Father Power himself could remember absolutely nothing of what had transpired. His mind was failing. His memory gone!

From this time on, all possible care was bestowed on Father Power by the Superior, who had always been exceedingly kind and attentive to the venerable Father whom he greatly revered. The doctor multiplied his visits and a trained nurse was procured. Two Sisters also kept constant watch as in his delirium the patient continually wanted to get up for Mass or for a walk. "A good tramp," he would say, "will shake off this cold." In spite of all devotedness the patient gradually grew worse. On the morning of March 28th, the doctor having given up all hope, it was decided to administer the last Sacraments. Father Power was fully conscious and glad to receive the last consolations of the Church, which were given at 11:45. He answered all the prayers. In the evening he fell into a coma; his breathing became more difficult and his heartbeats more irregular. At 10:30 while the Superior was reciting the prayers for the dying, Father Power peacefully passed away.

His remains are now resting in the shadow of a celtic cross close to the mortuary chapel in our Spring Hill graveyard.

Father Power was a remarkable man, endowed with a bright intellect, a prodigious memory and signal piety. His work was accordingly varied and always eminently successful, whether as retreat master or preacher, as missionary for over fourteen years or as Superior for ten years and finally Visitor of four Provinces as the representative of Very Reverend Father General, who styled him "Magnus Vir."

Books of Interest to Ours

During the past year, 1934, Father Francis P. Donnelly, S.J., has added to his many volumes on pedagogy, rhetoric, literature and asceticism three new books that appropriately complement their predecessors. THE WOODSTOCK LETTERS feels happy in adding its note of praise and comment. We think it quite fitting that a large part of our book section be given to making the volumes of Father Donnelly better known to his Jesuit confreres.

Cicero's Milo: *A Rhetorical Commentary*, by Francis P. Donnelly, S.J., Fordham University Press, New York City. $1.25.

The professor of Latin in Sophomore who recognizes that a speech should be treated as a speech and not merely as the occasion of exacting high-school accuracy in translation or as an introduction to graduate studies in archaeology will be thankful for this commentary on Cicero's Milo. This unique edition supplies that analysis of diction, sentence and paragraph, that critical appreciation of argumentation and emotional appeal, so generally ignored in other editions but indispensable to the student if there are differences between writing that is persuasive and writing that is not.

Cicero is not remembered so much for what he tells us as for his manner of speech; he thought persuasively and found the word that mirrored his thought. The only way to teach one of his speeches properly is to show how the language is the replica of the argumentative mind and of the feeling heart. That it is such may be perceived by a reading of the text, but the study of rhetoric should produce more than an impression. It should positively help the student to write as Cicero wrote. The method is that laborious and minute examination of those details of diction, phrasing and arrangement that Cicero himself worked out with meticulous pains.

Father Donnelly has given the results of his own patient study and successful teaching of this speech. His commentary informs the student and at the same time stimulates him to inform himself. It shows the student how to examine the speech to discover why it is what it is and not something else. It is this interesting application of final cause to language together with the practical and abundant suggestions for per-

sonal effort that makes this commentary a unique contribution to Ciceronian studies. Its value as a text-book is enhanced by the brief but sufficient summation of historical data, and the many appreciations of Cicero by writers ancient and modern which it contains.

Principles of Jesuit Education in Practice, by Francis P. Donnelly, S.J. P. J. Kenedy and Sons, New York City. $2.00.

The following appreciative review, as thorough and critical as we could desire was published in the *Mirror* for September, 1934:

"A book on education by a genuine educator is always a welcome addition to our library of Catholic pedagogy, especially when the conclusions are based on long classroom experience. Hence we take delight in announcing and highly approving a new volume by that teacher among teachers, that teacher who makes teachers, Father Donnelly, S.J. His "Art of Persuasion" is still fresh in our minds, when a new volume appears from his tireless pen: "Principles of Jesuit Education in Practice." It is the work of a master in whose touch there is no timidity. He has experimented in the classroom, he has applied the Ratio Studiorum to the high school and college student, he has seen its results, he has tried it and never found it wanting. Its aim is to make writers and speakers by the analysis and imitation of classical models. His volume is at once an explanation, a defense and a vindication of the great educational system which has placed the sons of Ignatius in the forefront of Christian educators for the last four centuries. The precepts are put into practice, classical models are presented and explained, logical series of questions test the student's grasp of the subject and superb exercises in imitation are suggested and outlined. No one can lay the volume aside without realizing the efficiency, the thoroughness, the intellectual development that must be the result of grasping and putting into practice the rhetorical precepts in which Jesuit literary education abounds. The Ratio Studiorum is no stranger among us. Its history and content are fairly well known among Catholic educators, at least. But the wealth of classroom experience which is revealed in Father Donnelly's volume, his exercises that must be successful because they have been successful, his methods and devices which must introduce novelty and variety, because they have introduced novelty and variety, make this volume unique among similar publications. It is a Jesuit classroom between the two covers of a splendid volume. Father Donnelly

has written himself into his volume. It is the apologia of his success in the Jesuit classrooms of our century."

Grains of Incense, by Francis P. Donnelly, S.J. William J. Hirten Co., Inc. $1.00.

With *Grains of Incense*, Father Donnelly has added to his list of spiritual writings a little treasure house of prayer. Attractively bound in purple leather, profusely and tastefully illustrated, this volume consists of concise, practical instructions in the Christian virtues. These instructions done in the true Donnellian manner, simple, clear and imaginative, have a real popular appeal. Therein are found consoling reflections and intelligible answers to many of the perplexing problems that harass the Christian mind and conscience of today. The Incense of Prayer, The Crop of Patience, The Supreme Court of Charity, The Profit of Loss are some of the titles of his instructions. Inserted between the prose pieces are short stanzas giving poetical expression to the truths already in prose. The publishers are to be congratulated on the excellent format of a volume so excellent in content.

OTHER REVIEWS

La Prière du Christ dans le coeur du chrétien: elévations sur le Pater, l'Ave, et le Gloria. J. B. Gossellin, S.J. Louvain, Museum Lessianum, Rue des Récollets, 11. 10 fr.

This pleasant little volume develops a meditation on three familiar prayers in the manner of St. Ignatius' second method of prayer. Each phrase is the subject of a special consideration, and is treated in great detail so that the book may be used for spiritual reading or in the preparation of points for meditation. The author has presented a satisfying and substantial doctrinal background from the Scriptures, the writings of the Saints and of the theologians; his style is clear and easy; the work is notable for solid piety and free from forced sentimentalizing. Not only could religious use it themselves, but after reading it they might be glad to recommend it to laymen.

My Faith, What Does It Mean to Me? Dom Hilaire Duesberg, O.S.B. (Translated by Ada Lane, B. D. Oxon.) Benziger Bros., N. Y. $2.00 net.

To Catholic readers this book has nothing new to offer. It purposely omits any detailed comparison with other religions be-

cause it is not polemic in scope. It is a book written for Catholics and carries with it a challenge for the thinking layman. The author presents the dogmas of the Christian apologetic in terms all can understand. It is a eulogy of Catholicism that is not content with mere statements of facts that all Catholics admit, rather, it gives detailed explanations of those things that puzzle the thinking layman—the Ritual, the Inner Life of Grace, Morality, Christian Society, the Religious aspect of suffering and care. The simplicity and clarity of style are not labored even though the subject matter is theological. This latter quality should recommend the book to those interested in Catholic Action. For the thinking layman the book is a challenge as well as a fountain head of information and explanation of our Faith.

Miniatures of Georgetown. By the Reverend Coleman Nevils, S.J. Georgetown University Press, 1934. $5.00.

In a handsomely bound and beautifully illustrated volume of 496 pages, bearing the imprint "Georgetown University Press," the thirty-second President of that famous institution tells its story from early Colonial times to the present. This is not a scientific history: that work remains to be done, following along the lines marked out by John Gilmary Shea in his "History of Georgetown College," published to commemorate the Centenary Celebration in 1889. "Miniatures of Georgetown" is a familiarly written chronicle of the great men of old. White, Copley, Gravenor and the rest, who planted the first seeds of Catholic education in what is now the United States, of their successors—especially Archbishop John Carroll—under whose care Georgetown College first blossomed, and of their modern counterparts, who have achieved for Georgetown University an eminent position at home and a distinguished reputation abroad. The work tells the story not only of the College but of the Graduate and Professional Departments as well. There are many colorful anecdotes of Georgetown's former Presidents, Professors, and distinguished Alumni; and the University's social position in cosmopolitan Washington is not overlooked. One cannot fail to notice that this is the work of one who loves Georgetown well; and no former student or professor will fail to delight in it. The general reader will find it an interesting volume, with the sections devoted to the First Founders and to John Carroll of special value. But perhaps the reviewer had best not particularize. An exceptionally thorough index makes the book a joy to consult.

VARIA

From the Eternal City

Cardinal Gasparri

At the end of a magnificent speech on the history of the Codification of Canon Law for the Latin Church during the International Juridical Congress His Eminence, Cardinal Peter Gasparri, concluded his remarks as follows:

I close by recalling a personal fact certainly unknown to all of you. The awful labor of the Codification was not finished though well forward, when I, being tired in body and somewhat depressed in spirit, betook myself to Castel Gandolfo to the Novitiate of the Reverend Jesuit Fathers, there to pass a few days in the Spiritual Exercises. The Fathers received me with particular kindness; and that quiet, far removed from so many occupations and preoccupations, did me much good in body and soul. While reading the life of Cardinal Odescalchi, the Pope's Vicar General, who resigned the purple to enter the Society of Jesus, the thought came to me—and at that time I looked upon it as a divine inspiration—to imitate his example. On returning to Rome I called upon the Father General, an eminent Canonist and very dear friend of mine, to tell him my thought and to ask him to admit me into the Society. Father Wernz certainly did not expect such a petition from me and looked at me fixedly, then smiling he said: "I do not admit you and the Holy Father will not give you permission. And do you know why? Because your Eminence must finish the Codex." "But somebody else will finish the Codex better than I." "No, if your Eminence does not finish

the Codex up to and including the Pontifical promulgation, the Codex will be abandoned." "Therefore I shall have to give up my idea?" "Yes, give it up and do what you can to push forward the work of the Codification."

And so it was that I gave up my wish.

(Translated from the speech of Cardinal Gasparri appearing in *L'Osservatore Romano* for November 15, 1934.)

Death of Father Gianfranceschi, S.J.

President of the Pontifical Academy of Sciences

On Monday morning, July 9, 1934, in peaceful and comforting surroundings, as only a special papal blessing can produce, Father Gianfranceschi rendered his soul to God. The distinguished Jesuit scientist, who was President of the Pontifical Academy of Sciences and Director of the Vatican City Radio Station, had the unique distinction of receiving the sacrament of Extreme Unction from the hands of His Holiness, Pope Pius XI.

Joseph Peter Gianfranceschi was born in Arcevia, Italy, on February 21, 1875. After finishing his classical and technical studies in the district schools, he enrolled in the school of engineering of the University of Rome. His exceptional ability for science and mathematics gave evidence of a bright future as a brilliant engineer for this clever young man. However, on November 12, 1896, the youthful Gianfranceschi interrupted his prominent career in the world, and he entered the Society of Jesus. After two years of novitiate, he pronounced his vows on December 8, 1898. Even as a scholastic, his work in science was outstanding and his articles on engineering gave him recognition in scientific circles. He was ordained to the priesthood in 1909.

Now that he had completed all his studies in the

Society, he gave himself without reserve to his scientific work. He was the director of many problems of research and he contributed many articles to numerous scientific journals. He was an active member of many scientific societies and presented original papers at the various meetings. He was an outstanding figure at the Congress of Mathematics held in Rome, in 1908, at the Cambridge University Convention in 1912, and at the Toronto University Meeting in 1924. He was present at the centenary meeting of the illustrious Father Secchi, and at the centenary celebration of the University of London, in 1927.

The figure of Father Gianfranceschi was one of the most familiar and best known in Vatican scientific circles. When Pope Pius XI wished to give new life to the Pontificia Accademia dei Nuovi Lincei, he found in Father Gianfranceschi, who was president of the academy, the man really adapted for the renovation. He revised the statutes of the academy and changed the title to: Pontificia Accademia delle Scienze Nuovi Lincei; its new location was the beautiful Casino of Pius IV, and a new financial foundation was donated.

As director of the Vatican Radio Station, Father Gianfranceschi prepared that really glorious page in the history of radio transmission which was written when Pius XI inaugurated the Vatican station. He was frequently in touch with the Holy Father. As President of the Pontifical Academy, he received the Pontiff each year at the inaugural assembly which Pius XI never missed. As director of the Radio Station, Father Gianfranceschi was received by the Holy Father each Sunday evening, and he gave him all the news about the activity of the Vatican Radio Station. This audience with His Holiness was never omitted. Often Father Gianfranceschi received the Pope as his guest at the Radio Station, as for example at the installation of the Belinograph for transmission of photographs, and also when Marconi went there for short-wave experiments.

Then too, it was Father Gianfranceschi who prepared the radio transmissions which will always be remembered, such as when the Holy Pontiff broadcast the final message to the Eucharistic Congress at Dublin, and when he lighted the Cross raised on Monte Senario on the opening day of the Holy Year.

He will always be remembered as the Chaplain of the two Arctic Expeditions sponsored by the Italian Government to the North Pole; one in the year 1918, and the other in 1928.

Even though he was ever busy with his scientific researches, he was always mindful of his priestly duties, and he kept in touch with his religious work by being appointed Pastor of the Church of St. Ignatius.

This is but a brief sketch of his glorious career and surely he will be numbered among the famous Jesuit scientists, because he helped greatly to uphold the great scientific tradition of the Society.

Bulletin of the American Association of Jesuit Scientists, for December 1934.

A. M. D. G.

Other Countries

ARGENTINA

Mendoza: Our community took an active part in the Diocesan Eucharistic Congress held in this city from the ninth to the twelfth of August. One of the most moving sights during this celebration was the communion of the soldiers. More than eight hundred of them approached the communion rail, accompanied by their officers and commanders. Some four hundred received communion for the first time, and three were baptized before the Mass. But the grandest ceremony of the week, one which defies all exaggeration, was the communion Mass for men. The spacious church was entirely filled with men; some 2,300 of them received communion at midnight Mass. It was wonderful consolation to see six priests distributing communion to men alone, among whom were the City Treasurer, judges, doctors, etc. This would seem a dream to those who knew the city of Mendoza a few years ago.

BRAZIL

Sao Paulo—Japanese Mission

Father Toro received a letter from the president of the Japanese-Brazilian Association in which he was asked to write an account of the missionary labors among the Japanese in Brazil, which account was to be published on the occasion of the twenty-fifth anniversary of the Japanese colony. From the account we select the following paragraphs:

I first learned to appreciate the Japanese in 1926 when I began my labors among them, labors which I continued up to the present. To date, September 1933, I have had the unspeakable pleasure of baptizing 1253

Japanese in the city of Sao Paulo. For god-parents these new Christians have had members of the best families in Sao Paulo, among whom I might mention the ex-president of the State, Mr. Altino Arantes, the former judge, Mr. Pedro de Toledo, and the present Secretary of the National Treasury, Mr. Francisco Alves dos Santos Filho, as well as many others of equal renown. Thus it is that my Japanese converts have been bound by the close ties of spiritual relationship with some 2000 of the best native families. I am of the firm opinion that this is the surest means of rendering ever closer the ties of Christian and fraternal friendship between the two nations.

In 1927, I opened a boarding-school in opposition to a Protestant school existing here that sought to convert the Japanese to Protestantism. Our College of Saint Francis Xavier seeks to educate the Japanese according to the official government program of studies. A prominent place in this course of studies is held by the study of the Japanese language. Our professors, all of recognized scholastic standing, have had the pleasure of seeing their students pass the government examinations with very high marks. And so, these young men are acquiring, in the city of Sao Paulo, a reputation for learning and intellectual endowments that is justly due them. Many of them have continued on to higher studies with great success.

From the religious point of view, these young men, educated in the sound principles of Christian doctrine, become the strong arm of the missionary or of the priest who has sowed in them the Good Seed. They are ardent and zealous, giving immense satisfaction and amply repaying the efforts expended in winning their souls to Christ.

Baptism of the Wife and Daughter of the Japanese Consul in Sao Paulo

This is the story of how His Holiness, Pope Pius XI,

the Pope of the Missions, was the unknown and indirect cause of the conversion of a little Japanese girl. The present Japanese Consul-general to Brazil, Mr. Iwataro Uchiyana, has nourished a lively esteem for all priests since the first days of his acquaintanceship with the Holy Father, then Monsignor Ratti, in Warsaw.

The consul had scarcely arrived in Sao Paulo when he approached me and asked where he ought to have his little daughter educated. I advised him to send her to the College des Oiseaux conducted by the Ladies of Saint Augustine in Sao Paulo. This he did. The child was not long in attendance at the College when she began to beg her parents that she be allowed to become a Catholic. "No, No," her father answered; but he felt great remorse at his refusal, and conversing with me, consoled himself saying, "I knew the Pope, Monsignor Ratti, and through him I have gained a great esteem for all Catholics. I have talked with the Pope in Spanish. He is older than I, yet he is very strong, etc, etc."

Several months ago the consul said to me, "My little daughter does nothing else but cry, 'I want to be a Catholic.' She tells me that on the sixteenth day of June, her birthday, I must give her this present, the permission to become a Catholic. At last I told her that I would do so, and the child, dancing with joy, told me that after her baptism, she would make her mother and myself change our minds. She wants us also to become Catholics."

In short on the sixteenth of June I had the pleasure of baptizing this child. To her name of Mary, I added that of Pia, in honor of the Sovereign Pontiff who, without knowing it, had brought it about that her father, loving Catholicsm, should grant her the permission to receive the sacrament of baptism. The Pope was advised of this happy event and he sent the family his blessings and three medals, one for the consul, one for the mother, and one for the daughter.

After receiving these medals, the father granted that the mother, too, should undergo instruction; she had been begging me to receive her into the Church ever since the baptism of her little daughter. The mother was later baptized by the Archbishop, with great solemnity.

Celebrations in Honor of Venerable Father Anchieta

September 20, 1934

To the WOODSTOCK LETTERS:

Reverend and dear Father, P. C.

Charged by Rev. Fr. Provincial to forward to you the enclosed paper about the Centenary feasts of Ven. Father Anchieta, I will try to remember something of the English I learned twenty years ago, which means that you must supply my deficiencies.

I was told that you wished a few notes about the activities of our Province.

As you can see by the general prospectus of the Society, we form the smallest Vice-Province actually in existence, with but 166 members. The recruiting of subjects was very difficult in the first years the Society returned to Brazil, and most of the Pombalian calumnies were fully believed since there was nobody to answer them. Besides, for about a century, the clergy were unequal to the task of instructing their people. Other calamities had fallen upon the various religious communities left after the Suppression and the best they could expect was their final death, that they might be replaced by entirely new elements.

But both causes were acting on one another: there was no clergy, because people were ignorant; and the people were ignorant for want of clergy to instruct them.

Things are now brightening, and we have a Preparatory Seminary with 70 boys, chosen one by one, and the Scholastic Novices are 21 in number.

We run two Colleges in the two more important towns of Brazil, viz: one in Rio de Janeiro with 540 pupils, and the other in São Paulo with nearly five hundred. The Bishops call us to many places, but *homines non habemus.*

We publish three Reviews. The most important is the *Messenger of the Sacred Heart* (Mensageiro de Coracão de Jesus), which reaches all parts of Brazil. Another is for the Sodalists of Our Lady, and the third for the Boys' Crusade.

The work of giving retreats is very important too, and especially during holiday months it is really exhausting. As a rule, those who have tasted the Ignatian Exercises, do not accept any other kind of Retreat.

Three Fathers are entirely occupied with the Japanese immigrants in the State of São Paulo. The work was started quite casually in our Residence, and in the town of São Paulo more than one thousand have been baptized in our church. The other two Fathers are in the middle of the immigrants in rural districts. But the work is a heavy one, since there are about 100,000 Japanese in the State of São Paulo.

In São Paulo itself, a College has been opened for the sons of well-to-do Japanese. It has given one Vocation to the Novitiate. Great things are expected from that quarter. May God fulfil our hopes.

In the State of Espirito Santo, we took the old place of Rerigtiba, where Father Anchieta died. It is not an Indian Mission, but very nearly. Three Fathers are serving eighteen chapels, united by the most primitive roads. Only horses can travel there. The name of the place has been changed into that of our Venerable and it is now called Anchieta.

Just to make a start, we accepted a Mission in the State of Matto-Grosso. The Superior is Apostolic Administrator. Only the southern part of the territory is known to geographists. The rest must necessarily

exist, but no white man has seen it. There are certainly Indians, but nobody has any idea of how many there are. The only church is in Diamantino: hence the name of the Mission. The clergy is represented by four Jesuit Fathers, and there are besides two lay-brothers and five nuns. The place had been fifty years without a parish-priest. It takes a letter about one month to reach it. There is no doctor, nor any kind of chemist. Post-letters are carried twice a month. So the Superior said that in the beginning he was making a mistake in reading the papers sent to him. "Now," said he, "I begin by the oldest paper in the bag, thus I keep back the interest of my reading. If I start by the latest paper, I am bound to fast for the rest of the fortnight."

For all that I know only once has a tribe of Indians met one of the Fathers. They were quite friendly, and gladly took the medals and small crosses he offered them. They all dress on Edenistic lines. Poor things!

The Mission is supported by voluntary alms (I was going to say by debts). It receives from Propaganda 12,000 lire, which is under one thousand dollars. You cannot build much on that.

Pray for me, and believe me,

Yours very sincerely in Christ,

P. J. B. CARRÈRE, S.J.

First Preparations

Already in the year 1932 preparations were begun for the celebration of the fourth centenary of the birth of the Venerable Father Anchieta. The fruit of twelve meetings of the Old Boys Association was a feast entitled "The Jesuits," celebrated on the 12th of April, and the principal function of it was a Solemn open air Mass in one of the largest squares of the capital of Brazil. This was followed by the blessing of the foundation stone of a monument in honor of the Apostle of Brazil.

In May of the year 1933 the Historical Institute began a series of lectures, and the papers were on Anchieta and the Men of Letters. During the same time the Brazilian Academy of Letters also began to publish letters, informations, sermons, and other writings of the Venerable. Also the National Library began to reprint the Facsimile of the Art Grammar of the language which was mostly used on the coast of Brazil, written by José de Anchieta.

In our college in Nova Friburgo was installed the vice-postulation of the cause, and a small life of the Father was printed with a great number of post cards and holy pictures representing different parts of the life of Anchieta. Besides this, advertising papers were printed and distributed by the vice-postulation.

Latter Preparations

With the new year of 1934, new enthusiasm was put into the fourth centenary celebrations and press and radio came into action. A crusade of prayer was also begun, a special prayer was printed and distributed by the vice-postulation; all the churches and Catholic schools of Brazil were asked to enter the crusade and to help with their prayers and their enthusiasm, during this year, for the glorification of Anchieta their Great Apostle who sacrificed himself so that the Cross of Our Redeemer should be planted not only on their soil but also in their hearts.

The Old Boys Association and the Catholic teachers Association were united in order to formulate a programme, and the Catholic teachers with the help of other people of influence obtained from the government that the 15th of March should be a national holiday.

On the first of March, Getulio Vargas gave the answer in the following words.

The Head of the Provisional government of the Republic of the United States of Brazil, in accordance

with article I of number 19,398 of the 2nd of November, 1930: and having in consideration that the 19th day of March will be the commemoration of the fourth centenary of the birth of José de Anchieta, who, because of his apostolic zeal received the title of Apostle of Brazil;

And also having in consideration that all the homage done him is justly merited, because it was by him that Brazil received its first impulse to civilization;

And also considering the fact that, in planting the faith, Anchieta and his heroic companions were at the same time creators of the first nucleus of teaching, from which our culture, language and faith arose;

And also considering that his great work of instruction and catechism had great influence in the formation of our Nation;

We resolve:

Art. I: The 19th of March, the date of the fourth centenary of the birth of the Venerable Father José de Anchieta is declared a national holiday.

Rio de Janeiro, 1st of March of 1934, 113th year of independence, and 46th year of the Republic.

(a.a.) Getulio Vargas-Francisco-Antunes Maciel.

March 16th, at 5 o'clock, the first meeting was held in the Palace Itamaraty in Rio de Janeiro. It was presided over by Mr. Calvalcante de Lacerda, Monsignor Aloisi Masella, Apostolic Nuncio; Reverend Father Marcello Renaud, Provincial of the Jesuit Fathers, and Doctor Fernando de Magalhães, the official orator. The Minister of the Exterior opened the first meeting, making clear the reason why the first meeting was held in the palace of the Exterior Ministry. This was followed by a speech by Doctor Fernando de Magalhães, which was impromptu and full of sincere enthusiasm for the Venerable Father Anchieta.

On the following day at the same hour in the hall of "Centre Dom Vital," the Reverend Father José Da

Frota Gentil, S.J., a specialist on the subject of "Anchieta," having before him a selected audience, read a paper on the apostolic life of the Venerable, which was illustrated with lantern slides depicting his life.

On the same day at the Institute La Fayette, the director of this institute celebrated this solemn date.

On the following day at 10 o'clock a pilgrimage of teachers went to the "Chair of Anchieta," which is kept in the convent of St. Anthony. The precious relic was given by D. Pedro, 2nd, to Frei Mont Alverne. On this occasion Doctors Jonathas Serrano, Tristão de Atayde, Fegueira de Mello, Jeronymo Monteiro spoke. The President of the Association of Catholic Teachers, who had organized the pilgrimage, closed it with a fine speech.

On the 18th all the newspapers glorified Anchieta in their columns. There was not one paper that did not give some news of the celebration held in honor of the Apostle of Brazil.

But the principal and the most solemn of all the celebrations was the Solemn Mass celebrated in one of the largest squares of the capital of Brazil. It was celebrated by the Cardinal Archbishop Monsignor Leme. At the Mass were present a representative of the President, the Naval Minister, and a great multitude of people. Music was played by four bands of the Navy, Army, Police and Firemen; the latter after Mass, played the "Symphony of Guarany." In the hospital "Santa casa de Misericordia" which was founded by the Apostle of Brazil, Mass was celebrated. At the gospel the celebrant commemorated the date with a sermon on the founder of the hospital. After the Mass all the assistants went to the place in the hospital where a statue of the founder is located, and here fitting ceremonies took place. Benefactors, doctors and other people were present.

In the Historical Institute the conference was given

by the celebrated Jesuit, Father Leonel Franca. This conference was the last one of the series that have been given since 1933. Father Franca spoke of Anchieta as a man of intelligence and heart, as a man of great action, as a man of great sanctity.

At four o'clock in the Educational Institute, a bust of Father Anchieta was unveiled; this was offered by the Old Boys of the house. On this occasion Jonathas Serrano (a writer of the history of Brazil) made a speech. After the bust was unveiled the word was given to Doctor Afranio Peixoto who spoke of Anchieta as one of our first educators. Besides a great multitude of school-children there were present the Director of Public Education of the federal district and the Director of the Institute and the Reverend Father Provincial of the Jesuits.

São Paulo—Preparations

Since the beginning of the year 1933 São Paulo has been preparing for the celebrations in honor of the Great Apostle. One of the resolutions of the grand commission was the giving of conferences by men who have distinguished themselves in letters and historical subjects.

In Campinas the Centro Normalista, which took the name of "José de Anchieta," prepared an artistic festival with a conference about the Thaumaturge.

The Marian Federation tried to interest the President of São Paulo to arrange the national holiday. However, the decree of the Federal government came to animate São Paulo, so that they were able to put forward a fine programme.

One of the best preparations for the centenary was a Congress of the Catholic Youth. This was arranged by the Marian Federation, which undertook the mobilization of nothing less than 254 sodalities.

The Federal Directory of Teaching invited all the teachers to take part with their school-children in the

festivals; permission was given for the selling of commemorative stamps, holy pictures and post cards.

Every day in the state of São Paulo the enthusiasm grew to great proportions, and thanks to the press, the national holiday, and the crusade of prayer, the movement was spread to every corner of São Paulo.

Celebrations in the Capital of São Paulo

The "Largo do Palacio" was a spectacle of grandeur on the 19th of March. The monument of the city was ornamented with festoons and a great quantity of natural flowers, and amongst all this was a picture of "Anchieta." 3,000 sodalists with streamers in their hands assisted and sung at the open air Mass. A great part of the multitude were children of the catechism classes, girls of the schools and colleges and boy scouts. In a special tribune was the President of the State, with the Secretary of State and Monsignor Duarte, Archbishop of São Paulo. Before the Mass began and while the band played the national hymns of Brazil and Portugal, the flags of Portugal and Spain were raised and flown side by side with the Brazilian. The Mass was celebrated by one of the Jesuit Fathers and at the gospel another preached on the virtues of the Apostle. The Mass being finished, another preacher spoke of the civic virtues of Anchieta.

At the Metropolitan Curia the monthly conferences begun in March of 1933 were completed. Besides the Apostolic Nuncio, Monsignor Duarte, Archbishop of São Paulo, and other dignitaries, religious and civic were present. The speaker was Doctor Altinos Arantes, ex-president of the state, and his paper was on "Anchieta, Missioner and Saint."

On the same day at 9 a.m. in the Municipal Theatre, a meeting was held; arranged by the government to commemorate the fourth centenary of Anchieta. A symphonic concert was played by the orchestra of the

Musical Center, directed by a German Maestro, Ernesto Mehlich, and the Director of the Museum Paulista gave a speech.

The numismatic society coined an artistic medallion, representing on one side the bust of Anchieta, on the other the foundation of the city of São Paulo. In the Museum Paulista a fine exposition was arranged of the objects that once belonged to Anchieta.

Commemorative meetings were held in various centres v. g. Centro dos Professores Paulistas, De Instruccão Militar, Academia Commercial, etc. . . .

Special hours were dedicated on the radio, not only in the city but also in all parts of the state.

Celebrations in Other Parts of the State of São Paulo

In São Paulo, the city of Santos won the palm in the Anchietian celebrations. At the solemn Mass celebrated at the Jesuit Church of the city, were present the civic and military authorities. The Sodalists of our Lady accompanied by the band of the firemen marched to their edifice to unveil the new name "Padre Anchieta." The night of the same day a literary-musical section was held in their hall, and on this occasion many orators manifested their enthusiasm for "Anchieta." In Campinas, the Centro de Sciencias, Letras and Artes also commemorated the centenary.

The Prefect of the city gave the name of Anchieta to one of the principal roads. In Itù, at the solemn Mass, celebrated in the Jesuit church, the civic and military authorities were present. Here also the Prefect of the city named one of the squares after Anchieta, the Apostle of Brazil.

In Sorocaba, besides the Mass said in the Church of Saint Bento, there was a celebration in the hall belonging to the sodality of Our Lady. And so on in many towns of São Paulo where the Great Apostle dedicated most of his life.

The State of Rio de Janeiro

Nitheroy: Here the founder of the first village of this state was honored with great enthusiasm. On the 17th of March in different schools palaestras were held in honor of the Venerable Anchieta. On the 18th the Association of Catholic Teachers, presided over by the Bishop of Nitheroy, Monsignor José Pereira Alves, celebrated their reunion in honor of Anchieta. On the 19th, at the cathedral, a solemn high Mass was offered; at the gospel the Vicar-General preached. At 3 o'clock on the same day the Municipal Prefect organized an excursion to one of the first villages founded by the Jesuits. Today it is called "Sacco de S. Fransisco." Here palaestras were held on the subject of Father Anchieta.

Nova Friburgo: (Here the Jesuits have their mother house of the province where 70 members of the Society, 23 Novices, 17 Juniors, 6 Philosophers, Fathers and Lay-Brothers prepare themselves amongst the quiet mountains of this small Brazilian town.)

Here Anchieta could not be forgotten and he was not. Anchieta is the name of the college. The organization was put into the hands of the Association of Catholic Young Men guided by our Fathers. On the 18th there was a general communion in our public chapels and afterwards a special reunion was held in our theatre (which is one of the largest in our town). At three o'clock the Jesuits presented in our theatre some parts of the life of Anchieta. This number of the programme was especially for the school children of the city.

On the 19th, at the parish church there was another general communion and this time for all the parishioners. At 10 an open air Mass was said by a priest of the parish church and at the gospel Canon Franca, the brother of our Father Franca, preached.

During the Mass an airplane flew over the altar. It came on purpose from the capital. It was interesting to see the reactions of the people, for such a bird is a rare thing in this city.

At 3 o'clock a civic ceremony was held in one of the football fields; here a member of the Commission who came on purpose from Rio praised the Apostle. After this the multitude walked to the College of the Jesuits and a Notary of the city spoke words of gratitude and praise to the Society of Jesus. The people afterwards were directed to another part of our grounds and some parts of the life of the Apostle were represented by the boys of the sodality of St. Aloysius. Then followed Benediction and the Te Deum in our chapel.

Magê: A pilgrimage was arranged to go to the Well of Father Anchieta. It was led by the parish priest and the Prefect of the town. The Prefect offered men and money so that a chapel could be built over the Well.

The State of Minas Geraes

Bello-Horizonte: The members of the University of Minas, of the Academy dos Novos, da Sociedade Mineira de Bellas Artes and other associations of culture, assisted on the 19th of March in the Municipal Theater at a meeting arranged by the Academy of Letters of Minas. A speech was made by one of the members of every faculty. His Excellency, the Archbishop, presided.

Mariana: The Archbishop Monsignor Helvecio was born in the same city as the Venerable Father Anchieta. In this city also celebrations were held.

Curvello: The teachers of all the schools made their retreat in preparation for the solemnity. Besides the general communion, in the evening a meeting was held in one of the schools, where selections were given including poems, songs, etc., all commemorating Anchieta.

The State of Rio Grande Do Sul

Monsignor Becker, Archbishop of Porto Alegre, celebrated solemn Pontifical Mass in the grounds of the old seminary, and at the gospel he preached. The head of the state accompanied by the other members of the ministry, and a great multitude of people were present. The soldiers took part in the festivities with speeches and special pieces played by their bands. In one of the schools the head-mistress determined that two weeks should be dedicated to the celebrations and in the general reunion in addition to speeches and songs, prizes were offered to those who had presented the best compositions on the Apostle.

CHINA

Jesuit Priests and Buddhist Monks

The following interesting incident is related by Father Mark Falvey, S.J., in the China Mission Letter.

Cremated ashes of Buddhist monks, labeled up in stone urns and neatly shelved away alongside mossy vaults containing the bodies of some renowned Jesuit pioneers of three centuries back, when missionary fought pagan bonze for the prize of Chinese souls!

This was the curious spectacle which Father Kearney and I recently came across down in Hangchow, the "Paradise of China," when we forced our way into an ancient Jesuit grave-yard, choked up with weeds and with memories of splendid mission expeditions.

Half-hidden from the scenic Hangchow highway by clumps of trees and thick underbrush, the weather-beaten crypt, in which the remains of these foes of holy combat lie buried, is built up of heavy granite slabs, low and angular, and piled up on a mound. Above, overgrown with tangled vines, heaps of stone debris are all that remains of the old chapel which a century back had already crumbled into ruins.

It is in the vaults below that one can decipher ten

names of seventeenth-century Jesuit missionaries whose heroic labors in those early years of the Catholic penetration of China form a romantic chapter of mission history. Here rests, for instance, the distinguished Father Cattaneo, close associate of the former Chancellor of the Empire and China's most illustrious champion, Dr. Paul Zi. It was these two who first opened up the Shanghai country to the Faith.

In 1611 Father Cattaneo moved on to Hangchow to establish a mission post there. The real builder, however, of the Hangchow mission church, as well as a seminary for native Priests, was Father Emmanuel Diaz, buried in the old crypt in 1651. Later on his church was burned to the ground, was rebuilt, passed during the stormy periods of persecution into the hands of the Buddhists, who quickly set up an idol of Buddha and used the sacred place as a temple for their colorful pagan cult.

COLOMBIA

On July the eighteenth, 1934, the Catholic Hour was inaugurated over the broadcasting station of Barranquilla, Colombia, which has been placed at the disposal of the Church by its fervently Catholic director, Don Elías Pallet. All the religious houses of this northern port will participate in this new apostolate. His Excellency the Bishop of Barranquilla so arranged it that one of Ours had the first nine or ten conferences, all apologetic in nature.

Of more significance, however, is the attack which was made recently on our Law School and College in the capital, Bogotá. On October 16th, the Concejo Municipal approved in the absence of possible defenders of the Society, a proposition which runs somewhat as follows: "The conferences organized by the Jesuit Fathers in the aula maxima of the so-called Universidad Javeriana, have as their principal object the

discrediting of the works of the Liberal Governments; and

"Whereas, at the same time the aforesaid University has been continuously advancing a campaign against the centers of independent learning which function in the country without placing themselves under the influence and the guardianship of the religious communities; and

"Whereas, these acts constitute an attack on culture and endanger the works in which the present Minister of National Education is exerting himself, be it

"Resolved: That the Council make a public protest against the disunifying activities to which the Jesuit Fathers and the directors of the so-called Universidad Javeriana have been continuously dedicating themselves; and be it further

"Resolved: That the independent citizenry be incited to organize the defense of the centers of learning that are emancipated from religious guardianship; and be it further

"Resolved: That this resolution be posted about, printed in the press of the city and in that of the capitals and broadcast to the whole country by radio."

By reason of such stupid anti-catholicity the University received numerous proofs of esteem and loyalty not only from Conservatives but even from the Liberal press. For several days the persecution of the University was the necessary theme of conversation. It can be said that those of the Concejo who started the discussion saw themselves alone in their attack. The Liberal students of the University raised their voice in protest, vindicating the University in the face of the calumnies of the municipal resolution. Among other things they say: "It is paradoxical but it is the truth that the first and only free chair is the Jesuits'. It is open to every idea, to every aspiration and source of human knowledge, and it is not a rostrum of a political and religious nature . . In these university exten-

sion courses men of high scientific and political repute and of undoubted liberal ideas have collaborated."

A letter of Father Felix Restrepo, Dean of the School, to the editor of a certain Liberal paper of Bogotá, soon changed its early joy into chagrin over the attitude taken by the councilmen. Since it had been asserted that we were hindering the work of the Minister of Education, Father Felix wrote another letter asking the Minister if he had had any complaints or if he really believed that the University was endangering the magnificent initial steps of the new Minister which had merited the sincerest congratulations of the Father. This elicited a very laudatory assurance that the work of the Universidad Javeriana merits respect and gratitude.

Since this attack on the Javeriana in the Council and in some speeches of the House of Representatives, in periodicals and posters, and over the radio, turned into an attack on the Society in Columbia, a pamphlet entitled "The Right of Ownership to the College of San Bartolomé," was published by its Rector. The reason for this is the attack which the Society has suffered because of its leadership in the field of secondary education and because of the privileges it enjoys in the use of the College of San Bartolomé.

The reunion of the Concejo again in the beginning of November meant new charges. To put into a brief formula the elements of the sectarianism which had first calumniated us with a thousand ridiculous inventions, a proposition was presented which asked the House to abrogate the law granting perpetual usufruct of the College to the Society. This motion also went to the House as had the other. By reason of this latter proposition there were brilliant defenses of the Society and of the University in both Houses. Our friends have shown valor before the adversary and many of them have come forward personally to show their disinterested esteem. One of the motives of the first

proposition of the Concejo was the series of conferences given during the last two years in the College auditorium and later over the radio. Consequently some of the recent letters have introduced their subjects by praising the work of the university extension conferences and announcing their firm loyalty to the University in general. "At any rate," the Colombian News-Letter concludes, "it is necessary to pray God, as superiors have expressly ordered, that the works of the Society in Colombia may develop with freedom and with fruit."

INDIA

A Patna Mission School Master

Note: The following article is reprinted from the Patna Mission Letter. It was written by Patna's first Indian Jesuit, Mr. Peter Angelo, and is concerned with the Mission Village school, a form of apostolate much in use during the last decade.

He who desires to appreciate the village school in Bihar and especially the village schoolmaster must not confine his observations to the towns. He must go into the country, he must live in the villages themselves, he must question the people about their school, nay, he must himself attend it, and this not for a few weeks or a few months but for at least a year. As, however, this course is not possible for most of my readers I shall endeavor to tell them what they are missing by describing my own elementary school and its master.

I studied at Chuhari, some seven miles north of Bettiah. At that time—over ten years ago now—and until late in 1923 the school was held on the north verandah of the church. We boys sat on the steps, facing outwards in two rows about thirty-five feet in length, while our master sometimes sat before us on a three-legged stool and sometimes walked up and down

in front of us. Behind him, some ten feet away was a small garden in which we raised flowers and vegetables. Being in a Christian Mission, Christian boys were naturally more numerous than Hindus, but our master was a Hindu.

During class hours everyone in the whole village knew school was in progress, for we made a great lot of noise shouting in a sing-song chorus "*du ka du, du dune char,*" etc.,—two times one is two, two times two is four. Arithmetic, Hindi, Geography, History and Hygiene were the principal subjects. In the first our master would make us read and then he would say, "Take your silates and pinsils for writing dictashun." He knew only a few English words and most of these he mispronounced. In Arithmetic he would either ask us "catch questions" like "There were forty birds in a tree. I took a gun and killed one. How many remained?" (Woe to the boy who answered to a chorus of scornful laughter, "Thirty-nine!") or he lead us in a sing-song dialogue of "ek EK do DO tin TIN" up to a hundred and then back down to one. He also taught us addition, subtraction, multiplication, division, fractions and especially deshi, native arithmetic with its complex systems of Indian weight and measures.

Our master was not from the village itself. His home was with his aged parents, some thirty miles away. He was a "*kayasth*" by caste, that is a writer. He had taken up teaching when about thirty years old. He was short and fat with a round face, and he had gray eyes which made us call him *Kuira* or gray-eyed. He wore a *Kurst* or Indian shirt and a *dhoti* or white loin cloth. Had he worn *payjamas* in *Musalman* fashion he would have seemed an Arab, so fair was he.

He came to school shortly before seven and when at seven the bell rang we Christians began with an "Cur Father." The first hour was for Hindi, first reading and then dictation. During both the master

sat with the two higher classes, deputing one of the cleverest of the older boys to take the two lower classes for the same subject. After dictation corrections were made, one blow of the stick was administered for each mistake. There were a few boys who were always late, for they lived a mile and a half away and, being weak in Hindi, they were glad to miss the class and the stick, which they had often been made to "taste" for their mistakes in dictation. They did not fail, however, to escape punishment which consisted of being made to stand for half an hour on one foot. If a quarrel occurred between two boys, both were made to catch hold of each other's ears and without releasing their hold to stand up and sit down thirty or forty or even a hundred times. The punishment had the advantage of helping familiarize them with Arithmetic. The smaller boys had to undergo a different form of punishment, that is, they were made to kneel on the gravel beyond the verandah with arms outstretched in the form of a cross and with a stone of some four pounds in each hand. They had to remaim in this uncomfortable position at least ten, at most twenty minutes.

After Hindi followed Arithmetic, the period we enjoyed most as the master knew his subject well and could evoke keen rivalry, for we knew the importance of numbers in after life. He would give the bigger boys three or four sums to work on their slates and then repeat the same process with the smaller boys. After forty minutes with these he would return, take our slates and correct them, administering his cane impartially for mistakes. Then followed ten minutes recess, after which we had oral Arithmetic. The master stayed with the older boys for this, sending the best one of them to drill the younger ones. All would stand and plenty of noise would then follow as, minding its own business and heedless of the other, each class sang out in unison the tables and fractions the master had sung as solos. At times for variety's sake he would

set us oral problems and ask the answer from the end of the line where the weakest boys were, giving twenty seconds for the reply. If none was forthcoming the next boy was given five seconds to answer, and if he, too, failed the rest got two seconds to give the solution. If none was still given the master gave it himself, coming around lest we forget it and pulling the ears of each in turn and plying his stick freely. This made us call him *Markaha* or bullock that butts. And really the name suited him, for he was morose and hard to please. When he would get a letter from home telling him of some other trouble or other, he would pass a miserable night; and the next morning to relieve his feelings, he would give one or two of us a good thrashing. Thank God the letters were few.

Again, if an inspector came to the school and asked us a few questions which we failed to answer correctly, he would not waste time after his departure in giving us a sound beating. Another bad habit he had was that instead of filling in the attendance register daily he marked it only about once in three months, that is, just before an inspector's visit. Consequently he often marked boys absent who had really attended, and thus he gave many of us an undeserved bad reputation for irregular attendance.

Outside the school he would often be approached by the father of some pupil or other who wished to know how his son was faring, and the answer was always, "Very nicely, he's doing very nicely indeed." The answer may not have been true, but as it was expected it was given. For otherwise, the boy might be withdrawn, and thus the master would lose five annas—about ten cents—a month, as well as such little services as he frequently exacted from us, for instance, cutting grass for his cow or leading his goat to pasture.

The best time of the school year was the long vacation during the annual rains, a vacation not provided for by the educational code. Work in the paddy fields

was going forward with much ado and many of us willingly found in long hours of stooping over, knee-deep in the flooded fields, and transplanting the tender rice plants, escape from the beatings administered at school. The master too, enjoyed his vacation, for there were no boys to teach, and his aged parents needed his help for their own paddy fields. There, under the pretext that all the boys were absent, he would remain a month longer than the month prescribed for vacation, but it was not time wasted, for on his return he would be in great good humor and would treat us kindly, so much so that we really began to love him. After a few weeks of class, however, his former habits would begin to assert themselves again, and beatings were then the order of the day. Thus things would go on until a second vacation of ten days—how short they were but how splendid!—at Christmas, days full of fishing and games, *kabaddi*, kites and hockey.

Such in brief was the character of our schools and their school masters some ten years ago, and such are both today. Why do we have such masters in our Mission schools? Chiefly, because schools of any kind are few and masters are fewer, with Catholic masters fewer still. A very poor literary training and a very poor moral training are the consequences. The greater number of teachers nowadays have themselves had only five or six years of school training, and very few indeed any normal training. Moral instruction is little attended to, except in Catholic schools, but as Catholic masters are few, Hindus have often to be employed. Fathers and Sisters, though, and an occasional catechist try to remedy matters. No remedy, however, will be effective save the educating of more and better Catholic teachers, a work in which Khrist Raja High School and for girls the training school—up to Middle English, roughly equivalent to American grade school—conducted at Chuhari are beginning to make their beneficial influence felt.

The Conversion of the "Untouchables" in India

Everyone knows that there are in India hierarchized social categories commonly known as castes. Beneath the divine caste of Brahma there is a whole ladder of divisions and subdivisions, each one specialized in its own profession, and separated among themselves by strict limits. Between two and three thousand have been counted. But at a distance immeasurably below the "people of caste" there are those "without caste," those who possess no place at all in Hindu society, devoted to unhonored professions, the lowest of men, scarcely men at all. Moreover there are the "untouchables," those whose contact, breath, even shadow, is a stain. A Brahman will prefer to die of thirst rather than receive a glass of water from an "untouchable." The famous Pariahs are only one category, and are not the most despised of these negligible beings. At times these "untouchables" are called the "depressed classes," not precisely "oppressed" classes, but they are rejected completely as though outside normal society, a people who do not even exist, cloaked with a disgrace which cannot even be imagined. For example: The Mahars in the Deccan are not only always relegated to villages in the East, lest their impure breath contaminate the western breeze, but formerly they had to move into their appointed districts dragging behind them a branch of a tree to remove their traces . . . and even carried beneath their cloaks a small vessel lest their saliva should fall upon the ground where a Brahman might pass! These "untouchables" are to be found everywhere; they perform works considered vile, such as leather-dressing, scavenging, etc. But they do possess privileges even if they consist only in being allowed to eat the flesh of the cow.

Among the "untouchables" must be ranged the aborigines who, living apart in more or less isolated tribes, exploited by Hindus and Mohammedans, remain as the primitive inhabitants of India, having

their own languages, rites, religions—generally animistic—sometimes true savages lost in forest or jungle.

And the number of these "untouchables" is between forty and forty-five millions. There was a time when the very fact that a missioner had relations with these types of natives was sufficient to sterilize his apostolate among the Indians of caste. That condition no longer exists, thank God. From all sides the "untouchables" are entering Holy Church. Among them occur group conversions, for, like other "primitives," they act and take counsel in groups. There is scarcely a diocese in India where the mission "ad paganos" is not in great measure a mission among these "depressed" people. At times these missions are very fruitful. The story of Father Lievens at Chota-Nagpore (Bengal) is well known. Thanks to the help he gave to the Ouraon and Nunda farmers in their court proceedings against those who were exploiting them,—where formerly, in 1885, there were scarcely more than 3,000 converts and not all of these baptized, in 1930 there was a sufficient number to form a diocese of 270,000 baptized, the diocese of Ranchi. One might point out the numerous conversions of Pariahs in the south of India, especially at Madua, and of Santal aborigines in the dioceses of Patna and Krishnagar.

Protestant missionaries in the country of Telougou have made very numerous conversions among the "untouchables" and depressed classes. It is to this fact that they owe the notable progress indicated by their statistics for the past twenty years. But they have money, and it is easy for men to attract these poor people by very appreciable material advantages.

The Mohammedans also are gaining . . . It is because among certain classes of the oppressed, the aborigines for example, to become a Mohammedan or Christian is to advance a step in the social scale, to acquire rights which they could never ambition were they to

remain in the position in which the Brahmans wish to keep them. Recently, at Belgaum, a number of Mahars were obstinately forced away from the public fountain by a group of Brahmans; 450 became Mohammedans on the spot. They would have become Christians if there had been a missioner present to furnish them a well and a school.

If ever the "Pauperes evangelizantur" has been realized, it is in this very milieu. It is impossible for us to say just what proportion of these untouchables there is among the 3,400,000 Catholics of India. But in one diocese, that of Trichinopoly, which furnishes us with detailed statistics, caste by caste, we see that of the 217,727 baptized in 1931, the most important group was that of the untouchables, 50,876.

Messager du Coeur de Jésus for July, 1934.

MEXICO

More Details of the Mexican Situation

Federal District: In August the Ministry of Government pressed the observance of the decree of 1932, according to which there are allowed only twenty-five churches and twenty-five priests in the entire District, which contains more than one million inhabitants. In the community of the Holy Family, Father Sanchez alone officiates in the church, saying three masses daily. The Fathers of the residence of Chapultepec have had to leave the house and divide into two smaller communities because the place was getting to be very well known. Two of them even had to leave the capital.

College of Gudalajara: Last year the school closed with 208 students, and it was feared that the present course would never open on account of the fury shown by the governing party in Jalisco in seconding the Callistic plans; but, thanks be to God, 251 students have already enrolled and up to the present nothing alarming has occurred.

All the good possible has been done during the vacations. For example, Father Verea writes that during the Easter vacations, on the ranch of San Antonio (where Ours have been showered with favors by the owner, Mr. Rivas) and on other neighboring ranches, 98 first communions were distributed, and many ranchers who had been away from the sacraments for a long time because of lack of priests, approached the sacraments. There were feasts and Missas Cantatas (never before seen by some of the congregation), which awakened a thirst for religion in those simple souls; moreover many marriages were rectified. Father Escalante did a similar work on another ranch.

Puebla: The community of the college has had to divide itself into two or three smaller communities to avoid suspicion. Brother Ortega writes that the government there is using every effort to establish the anti-religious schools. The campaign proceeds along another plan of attack: a letter of instruction has been sent to each of the teachers in the official primary schools, setting forth the new plans for the total transformation of the school. A second letter followed, to this effect: "Are you disposed to cooperate in carrying on the campaign against fanaticism? On signing in the affirmative, kindly forward your suggestions for producing the desired result quickly and most efficaciously. We require an immediate answer, whatever it may be." This same circular was sent to the private schools. Since many of the teachers in these official schools had already joined our confederation, they only replied late, asking what kind of fanaticism it was intended to attack. Instead of answering them, the Minister of Education started to summon them one after another, trying to question them; but they did not allow themselves to be questioned. The answers of the private schools, already confederated in the "C. E. P.," was a valiant negative. The National Parent's Association is greatly increasing and fighting for full

liberty of instruction in all departments; the labor is intense, with reunions, propaganda, handbills, billboards, etc. In almost every shop window is seen the sign, "Parents, arise." In short, the city and the towns about have awakened from their long sleep. The students for their part have joined the movement; those of the State College and those of the Normal School have held various demonstrations and have published a manifesto to the laboring classes in an effort to tear them away from Socialism. There have been some rather comical scenes, as when students proposed to paste their posters in the very center of the National Revolutionary Party; getting together a large group while some stood watch, others formed a pyramid and papered the wall, covering, with their manifesto, the campaign posters of the President-elect. Another group did the same thing to the City Hall, the Governor's mansion, and the office of *"La Opinion,"* the governmental newspaper. An entirely new organization has been formed of all the students of private schools and colleges. They held their General Assembly on the fifteenth of September, some 1,200 boys and girls attending with incredible enthusiasm. In all this awakening of the people of Puebla, Ours have had a prominent part.

Chihuahua: Ours are dispersed because of the latest order of the government, which obliges all priests to register with the sole purpose of being catalogued by the police, with pictures, front and profile, and fingerprints. Our Fathers thought with good reason that this would be an intolerable indignity, above all when it is considered that those who are registered do not *ipso facto* secure permission to exercise the ministry. And so it is that two of our Fathers have gone to the United States, while those less known have remained to work as best they can.

Tarahumara: Around the middle of August, Fathers Martinez, Lara and Ocampo were accused before the

government of exercising the ministry in Norogachic without a license; one of the accusers was an Indian by the name of Jaris whose son was given a free education by our Fathers in the boarding-school at Sisoguichic. Father Martinez was captured on the 23rd of August by Raul Mendiolea, special policeman of the Governor, who enjoys the reputation of an assassin; Mendiolea made his appearance with a detachment of Federal troops, and repeated in the vilest terms the verbal order of arrest. Thanks be to God, the other two Fathers were not at home. They did not recognize Brother Ruiz, but hearing he was busy caring for the sick, they commanded him, "in the name of the Constitution, violated by such practices," that he abstain from performing this work of charity. The Fathers feared that the government was going to take possession of the boarding-school in Ureachi, not yet completed, the fruit of so much labor and expense; but, although it is not far from the town, it seems that the henchmen did not touch it; they took possession of our old dwelling and then went to dispossess the Sisters of their boarding-school for young ladies. Having done this they went off with their prisoner Father Martinez, in company with a bandit whom they had also captured. On the 30th, Father Martinez was expelled from the state, at least during the incumbency of the present governor. Father Martinez, with his patience and friendliness, had won the confidence of his jailer who, on freeing him gave him ten dollars to help him on his journey. In Sisoguichic also, Ours are dispersed, and the boarding-school, which is in imminent danger, has been split up into small groups. It seems that the government has proposed to do away with our mission, to take possession of our houses, and to establish mixed boarding-schools, centers of corruption, as has been proved by the one established in the house stolen from us in Tonachi. Father Narciso Oritz writes on the 14th of September from the "Cave of San Andres," whence he has

transferred his possessions on account of the persecution, from which he makes his apostolic journeys. His "fidus Achates," Mucio, keeps him company and renders him many kind services, and a friendly family in the neighborhood brings him food, ministering as it were to a hermit.

PHILIPPINE ISLANDS

The Bellarmine Defense Guild

Organized catechetical work by Filipino Catholic laymen had been carried on in the Philippines for some years before the Holy Father, Pius XI, promulgated his Encyclical on Catholic Action in 1925. Chief among the agencies for this work was the Catholic Instruction League. The Ateneo de Manila unit, known as the Ateneo Catholic Instruction League (A. C. I. L.), was especially active. The voluntary services of the students were solicited, and a large group responded. Under the direction of the Fathers and Scholastics of the College the catechists went out on Sunday afternoons and gave religious instruction to children in a number of the poorer parishes of Manila. Since these children attended either the public schools or none at all, they would otherwise have received no regular religious instruction. Between 4.000 and 5,000 were prepared for first Holy Communion each year by members of the A. C. I. L.

This apostolic work was not confined to the Sundays of the school year. During the vacation period in their home provinces these Ateneo catechists would gather the children in the old town churches, teach them their religion, and prepare them for the reception of the Sacraments of Penance and the Holy Eucharist. Since the Ateneo students come from such varied and distant provinces as Ilocos and Cagayan in the north and Zamboanga and Davao in the south,

this vacation work was perhaps more far-reaching in its effects than the catechetical work in Manila.

With the coming of the Pope's Encyclical a new impetus was given the work. It was evident that the weekly instructions alone were not enough. It would be necessary to go into the public schools themselves in order to reach all the children who needed instruction. Mr. Jose de los Santos, aided by Messrs. Victorino de la Fuente, Eleno Olaquivel, Juan Santiago, all Ateneo alumni, began to carry out the idea in the public schools of Polo and Meycauayan in the Province of Bulacan. The instructions had to be given after class hours, since there was no provision for the teaching of religion in the regular curriculum. This was hardly a fair and proper arrangement in a country in which well over ninety per cent of the people are Catholics. Efforts were consequently made to induce the Legislature to introduce Religion into the prescribed list of subjects in the public schools. A petition to this effect was signed by 240,000 heads of families, but owing to political complications no bill was passed.

The founding of the Bellarmine Defense Guild in 1931 was the next move. Reverend Joseph A. Mulry, S.J., Professor of Philosophy at the Ateneo, organized a small group of picked undergraduate students from the A. B. course and prepared them for the undertaking of religious instruction in the public schools. A constitution was drawn up, which was approved by His Excellency, Archbishop O'Doherty of Manila. The Guild had a double objective before it. It planned to send the catechists into the public schools of Manila to impart instruction in the school rooms after the regular classes of the day had been finished. It also prepared itself to undertake adult catechism or the religious instruction of the grown-ups in the country *barrios,* especially the poor workers who had not the advantages of a proper religious training in school. Parental consent was again obtained for the public

school catechism, and Governor-General Roosevelt gave his sanction to this work. A favorable decision in this regard had been originally granted by Governor-General Wood some years previously.

The results of this undertaking were rapid and gratifying. At the end of the first year there were 380 first Holy Communions in *one public school.* As yet, however, only a few of the schools were being cared for, due to the insufficient number of catechists. In June, 1933, when the public school instructions began, Ateneo catechists served four schools,—those in the San Nicolas, Binondo, Ermita and Pandacan sections of Manila, under the efficient direction of Mr. Edward G. Jacklin, S.J.

The success of the work evoked widespread interest, which finally culminated in the nationalization of the movement by order of the Archbishop of Manila. It was the sight of 500 public school children making their first Holy Communion that gave his Excellency the idea of taking this step. Catechists are now being sent out from other Catholic colleges and universities in Manila, and the name of Jesus is being made known to thousands of children who have not the opportunity of coming to our Catholic schools. Statistics for June, 1934, showed that there were 57,000 such children in the public schools of the Archdiocese of Manila.

Without in any way abating its work in the public schools the Bellarmine Defense Guild simultaneously turned its attention to another long-felt need—adult catechism. There were thousands of poor *taos* and *obreros*, especially in the outlying provincial towns and *barrios,* who sadly lacked even elementary religious instruction. Here was a challenge for the Bellarminos. Father Mulry selected about half a dozen of his most capable college boys, and trained them in the exposition and defense of Catholic doctrine and practice. The plan of the English Catholic Evidence Guild

was followed as closely as local circumstances would permit.

A typical "pitch" of the Bellarminos might be of interest. Armed with the permission of the local pastors the Bellarminos in company with Father Mulry descend upon one of the towns on a quiet Sunday evening. The meeting has been advertised during the previous week, and there is sure to be a large gathering of interested listeners—and questioners! In the *barrios* the name of "Manila" carries great weight, and people from Manila are always considered to speak with authority. When it is time for the "pitch" to begin, the church bell is rung as a signal for the people. The speakers' platform has been erected in the town *plaza* in front of the church. It does not take long for the crowd to gather. After the meeting gets under way the number will have swelled to 5,000 or even more.

Let us suppose that the subject of tonight's instruction is the Holy Sacrifice of the Mass. Two speakers will divide the matter between them. The first will give the history and explanation of the first Mass as celebrated by our Lord on the night before His crucifixion. His colleague will explain the Mass as the people see and hear it today in the church with the priest offering the Sacrifice in the person of Christ. Then the meeting is thrown open to questions from the crowd, and two other Bellarminos supply the answers to the inevitable deluge of queries. The questioning and heckling prove to be the most interesting and lively part of the meeting. The young Bellarminos address the people in their own native dialect, and they do so with an easy suavity and quickness of wit which they alone can master successfully in the presence of their own people.

Frequently there are hostile elements to contend with. Hecklers, especially *Aglipayanos* (adherents to the schismatical Philippine National Church), like to

make trouble, but the Bellarminos are usually equal to any occasion. At one "pitch" a threatened stoning kept the boys talking all evening with eyes in the backs of their heads, ready to dodge at the first sign of an unfriendly missile. Before the evening was finished they had won over the sentiments of the crowd. At another meeting the speakers were challenged by a Filipino Episcopalian minister. He claimed that they were excluding the presentation of the other side of the question, and demanded, with a manifest appeal for the crowd's sympathy, that he be allowed to speak from the same platform. The Bellarminos agreed to meet him on a common platform in the town at a future date, and even conceded to him the option of choosing the subject to be discussed. The minister submitted the proposition: "There is no salvation save in the name of Jesus." The night of the meeting came, and the *plaza* was jammed with expectant people. Two of the Bellarminos opened the discussion by giving a brief explanation of the *status quaestionis*. The belligerent minister was then invited to mount the platform and have his say. But there was no minister to be found. The adversary had pulled his stakes and quietly slipped out of the crowd. The Bellarminos were evidently too much for him.

These "pitches" are being duplicated in *plaza* after *plaza*. Thus far the Bellarminos have visited 22 different towns in the neighborhood of Manila. Sometimes the open forum for questions lasts from three and a half to four hours, bringing the close of the meeting to as late as twelve or one o'clock in the morning. A number of the "pitches" have been conducted before crowds numbering as many as 8,000 people.

The Bellarminos are now planning to carry their campaign far beyond the outlying towns around Manila. Three new groups are now in the process of formation under the direction of Father Mulry. One group will cover the Ilocos Provinces and another the

Pangasinan Province, all in northern Luzon. A third group will work in the island of Negros, which makes up a large and important section of the southern Philippines.

Another outlet for the zeal and activity of the Bellarminos is to be found in the "*obrero* convocations" which have been held in some sections. The *obreros,* or workers, are gathered for instruction in their religious beliefs and in the duties of their state of life. Where possible this is followed up with a short retreat. At the conclusion of one of these convocations as many as 225 men went to Confession and Holy Communion.

The main difficulties in the way of the lay apostolate of the Bellarmine Defense Guild are two—lack of adequate financial assistance and lack of time for full preparation and for the active work itself. The fact that there is as yet no regular follow-up to insure and preserve the initial good effected might be mentioned as a third difficulty. But this last obstacle would be easily removed, once the first two difficulties were obviated. Most of the Bellarminos are still in their studies. The training of the speakers takes long hours of painstaking care, and the only time available for the "pitches" in the towns and *barrios* is on Sundays. Nevertheless the work is going on with unabated interest and enthusiasm. The parish priests bless the Bellarmine Guild. It is a new thing for the people to see and hear their Filipino boys give such public testimony of their faith, and they are proud of them. Their calm and efficient defense of the truths and practices of their holy religion impresses their hearers with the fact that religion is not merely priests' talk but rather the important business of laymen as well. The growth and spread of the Bellarmine Defense Guild may be taken as a sign that the Philippines will not soon lose their happy heritage of being the only Catholic country in the Orient.

URUGUAY

Montevideo: The College: At the beginning of the month there arrived the reports drawn up by the school inspectors who, in fulfilment of their mission, spent an entire week during the month of May visiting the college. These reports, which refer individually to each and every one of the professors and the various subjects or classes, could not be more favorable. They even contain an abundance of phrases such as these: "the professor has a profound knowledge of his subject," "he conducted the class with fine pedagogical instinct," "his classes are animated and instructive," "the professor reveals live mental agility, erudition, culture, and excellent orientation." The majority of the criticisms were of this kind, which is all the more remarkable when one considers the number of the inspectors and their diverse points of view.

A. M. D. G.

American Assistancy

CALIFORNIA PROVINCE

Progress on the New Scholasticate at Alma

September: With Schola Brevis set for the 10th of September, the work on the new Theologians' Building is making rapid progress, and it is hoped that some of the rooms will be ready for occupancy by September 1st. All the rooms will be ready before the 10th.

There will be forty-nine theologians to inaugurate the new theologate. Of these, twenty-six are from the California Province, twenty-one from the Oregon Province, and two from Venezuela. Approximately ten fathers will make up the Faculty, and there will be four or five coadjutor brothers, making a community of some sixty-five men.

The alterations in the old mansion are practically complete; the only thing yet to receive attention is the installation of a new heating system. The work on the chapel is almost finished, and the new library is well under construction. All construction and alteration work will be finished by Schola Brevis, with the possible exception of the pouring of the foundations for the second unit of the Theologians' building. It is planned to put in these foundations now so that the work of landscaping can be begun at once. The building itself will be erected probably within two or three years.

Several workmen have been busy during the past few months clearing ground for new vineyards. At present some forty acres have been prepared, and it is hoped to have forty more ready for planting in February.

October: Alma College was blessed and dedicated

by Archbishop Hanna, Saturday afternoon, October 20. In addition to the visiting clergy and the Juniors from the Novitiate, about 600 friends and benefactors attended the ceremonies. His Excellency gave a tribute to the Society as a learned body of teachers. Solemn Benediction with the Provincial of California and the Provincial of Oregon as Deacon and Subdeacon, followed, whereat a Juniorate choir sang hymns.

Under the direction of Brother Picollo and Mr. Carlo Rossi, an ambitious undertaking of landscape gardening is under way. From the lake in front of the house 5,000,000 gallons of water were drained; the lake bed was cleaned; the terrain around the lake-site is being leveled. Close to 200 plants of *Juniperus prostrata*, a treasure trove found among Dr. Tevis' hot-house plants, were planted around the lake. Garden plots have been measured and marked.

The building program is still under way. During the past month the library building was finished and installed with racks to accommodate 25,000 books.

MARYLAND-NEW YORK PROVINCE
CANISIUS HIGH SCHOOL

Father Bonvin's Jubilee

On Sunday, October 21, 1934, Father Ludwig Bonvin, S.J., celebrated the 60th anniversary of his entrance into the Society of Jesus. At his own request the celebration was a simple one. The Jubilarian said a low Mass at eight o'clock in St. Michael's Church at which a large number of the laity were present. During the Mass the choir sang Latin, English and German hymns which were the compositions of Father Bonvin. Later in the day members of the three Jesuit Communities in Buffalo joined at dinner to extend their greetings to the Father.

Father Bonvin, who is eighty-four years of age, will celebrate his 50th anniversary as a priest next year.

Many of these years have been spent in Buffalo where he is known and admired for his work in the field of music, and as priest and confessor at Canisius and St. Michael's Church. The following is an excerpt taken from an article on Father Bonvin which appeared in one of the Buffalo papers:

The venerable priest, musician and teacher, who is known to hundreds of Buffalo music lovers and concert goers, was born February 17, 1850, in Siders, Switzerland. His father was a physician and wanted his son to follow in his footsetps, so the young Bonvin went to Vienna. There he met Liszt, Rubenstein, the Strausses and heard Mendelssohn conduct Schubert's Unfinished Symphony for the first time. He gave up medicine and decided to become a musician, but later, on the pleas of his family, took up the study of law for two years. His health failed because law and music studies combined were too strenuous and he returned to his native Swiss Mountains.

After a long period of consideration he decided to enter the priesthood. Because Bismarck had driven the Jesuits from Germany he went to Wynandsrade, Holland, where the order had recently opened a seminary in an old castle, reputed to be haunted. After completing studies in Austria and England, he came to the United States in 1887 and since then has been connected with Canisius College, always as a leader of music studies and activities and as a teacher of French and Christian Doctrine.

He has composed more than 450 works, including songs, orchestra suites, concertos, masses, chorals, many hymns and one symphony, which was played several weeks ago for the first time by the Buffalo Community Orchestra. His work is held in high esteem in Europe and many years ago the University of Wurtemburg honored him with a degree of doctor of music for his compositions. Buffalonians are familiar with his Sup-

pressed Sadness at a Joyous Feast, and Adoration, two numbers written in a modernist style.

FORDHAM UNIVERSITY

Catechetical Activities of Sodalists at Fordham College

Under the patronage of the Sodalities of the Blessed Virgin Mary, there are, at the present time, over sixty-five undergraduate students of Fordham College, Fordham University, actively engaged in furthering the cause of Catholic Action by furnishing religious instruction to public school children. Only the inability to find more churches in a position to use the services of the students has hampered the extension of the work, as there are waiting lists of students eager to give this manifestation of their zealous Catholicity.

The Sodalities so engaged are The Immaculate Conception Sodality, under the spiritual guidance of the Reverend J. Joseph Lynch, S.J., which draws its membership from the ranks of the Junior and Senior Non-Resident students, and The Holy Rosary Sodality, for Freshman and Sophomore Non-Resident students, of which the Reverend John J. Colligan, S.J., is Moderator.

While the Parthenian Sodality, for Resident students, in existence at Fordham since 1846, now under the direction of the Reverend Thomas H. Moore, S.J., is not officially connected with the work (due to the greater number of restrictions which must of necessity be placed upon the Resident students), not a few of its members have joined with their classmates in forwarding this work.

Organization

The Holy Rosary Sodality has entrusted the direction of its catechetical work to the Student Counsellor, the Reverend Thomas H. Moore, S.J., who assigns the student catechist to teach in a particular parish on a particular day. The scope of the work of this Sodality

can probably best be shown by the following short table.

Parish	Location	Day of Week	No. of Catechists
Immaculate Conception,	Gun Hill Rd., Bronx	Sun.	9
Immaculate Conception,	Gun Hill Rd., Bronx	Tues.	11
Immaculate Conception,	Gun Hill Rd., Bronx	Wed.	11
Holy Name,	New Rochelle	Sun.	4
Santa Maria,	St. Raymond Ave., Bronx	Tues.	6
Santa Maria,	St. Raymond Ave., Bronx	Thurs.	6
Mt. Carmel,	187th St. & Belmont Ave., Bronx	Thurs.	1

In each of these catechetical bands one student is appointed as leader. He is responsible, directly to the Student Counsellor, for the presence of the members of his group. Should any member of a group by absence, or by any other breach of discipline fail to manifest a spirit of wholehearted cooperation and interest, he would of course, be immediately dismissed and replaced by another Sodalist appointed from the large list of eager volunteers.

The work of The Immaculate Conception Sodality is conducted in a similar manner, although here because of the previous experience and greater responsibility of the older students, the Reverend Moderator has left the task of organization entirely in the hands of the First Prefect of the Sodality. He has appointed 11 Sodalists as catechists in the Church of Our Lady of Grace, 2268 Bronxwood Avenue, Bronx, N.Y., where sessions are held daily, except Saturday. Every Sunday morning, 11 other Sodalists are present at the Church of St. Gregory the Great, Halstead Avenue and Summer Street, Harrison, N. Y.

The procedure in the groups of both Sodalities is the same. Where classes are held on Sunday, they immediately follow the nine o'clock Mass, at which teachers and children have assisted in common. The week-day classes are conducted in the afternoon, as soon as possible after the dismissal of the public schools. In all cases the actual teaching is done under

the supervision of the Pastor of the parish, or of some competent person, lay or Religious, designated by him.

Benefits—To the Children

The parishes in which the catechetical work is being done by the Fordham students are those which are too poor to establish Parochial Schools for the proper religious training of the children.

These children, then, must attend the public schools, in which—to phrase it least offensively—their faith is often subject to weakening influences. The priests of the parish are powerless to counteract this influence in the few short hours in which they are free from their many duties. Hence, the need for the contribution of time and effort by the Sodalists of Fordham College in this great work of educating Catholic children.

The children of these parishes are almost entirely removed from normal home influences. They are in large part the children of immigrants, mostly Latin or Italian in origin, who have a different language and different customs from those of the older generation. Too many of them, due to the lack of proper environment and to proselyting influences, have come to believe that the Catholic religion is un-American and should be discarded as a part of the old culture. For such children to come in contact with young men whose Americanism no one can doubt, young men thoroughly modern in habit and custom and fluent in the use of the English tongue, who profess belief in and practise the teachings of the same One, Holy, Catholic and Apostolic Church as do their parents, reawakens within them respect for that Church and for those parents.

Again, these children stand almost in awe of a college education. That young college men, ideal characters to them, are willing to sacrifice their time and energy to teach them the truths of their religion and to join them in their simple games makes them respond eagerly to the instruction given.

Benefits—To Sodalists

If the work carries these benefits to the children taught, it is not without recompense to the Sodalists. Not only may he rest content in the knowledge of a good deed well done, but he must know also that his work, however humble, may yet bring the light of faith to some poor soul, and strengthen others in their faith. If such be the case, he is a thousand times repaid. He must be happy in his work, happy to assist in modelling the minds of his charges and directing them along lines which he and they will never regret. He must be happy in his association with these young children who of all God's created works must indeed seem like to God. He must realize that by his work he is actively aiding the cause of Catholic Action. And as Catholic Action, like charity, "blesseth him that gives and him that receiveth," the student catechist, conscious of the esteem in which his pupils hold him, cannot help but try to prove himself worthy of their esteem, and to become more and more like the Divine Model, Whom he sets forth for their imitation.

Allied Activity

A number of Fordham Sodalists have accepted definite assignments to assist in directing the recreational activities of Catholic boys in the more congested areas of the city. Their influence, as educated Catholic gentlemen, naturally has a good effect on these boys.

Members of the Council of Debate of Fordham College, through their Lecture Groups, give talks throughout the city and vicinity, usually at the invitation of Holy Name Societies, etc., on topics of interest to Catholics. Although the efforts of these young men cannot be directly classified under the catechetical work of the Sodalities, it may be indirectly, as most of the members of the Council of Debate are members of one or other of the Sodalities at Fordham.

Celebration of the 350th Anniversary of the Prima Primaria

On Sunday, December 9, 1934, at 10:30 A.M. in the University Chapel at Fordham University, the 350th Anniversary of the Prima Primaria was celebrated with a Solemn Pontifical Mass. Seventy priests and one hundred and fifty delegates from thirteen Eastern Colleges were the guests of Fordham for the occasion. The celebrant of the Mass was the most Reverend Stephen J. Donahue, D.D., Auxiliary Bishop of New York. Father John J. Colligan, S.J., and Father J. Joseph Lynch, S.J., Moderators of the Sodality at Fordham were Deacon and Sub-Deacon respectively. Reverend Father Aloysius J. Hogan, S.J., Rector of Fordham University, was Archpriest. The music of the Mass was sung by the Fordham University Glee Club Choir under the direction of Father Theodore T. Farley, S.J., and Mr. Frederic Joslyn. Members of the Senior Class at Fordham made up the Reception Committee. Reverend Father Edward C. Phillips, S.J., Provincial of the Maryland-New York Province, was present in the Sanctuary. The Anniversary Address was delivered by Father Ignatius W. Cox, S.J., Professor of Ethics at Fordham.

GEORGETOWN UNIVERSITY

Death of Richard Clark, Student at Georgetown

It is a commonplace to those who have had experience in the care of souls, that a capacity for truly heroic Christian virtue is often hidden behind outward circumstances as ordinary as were those of Nazareth when the Holy Family lived there. The WOODSTOCK LETTERS wishes to give to its readers the story of a Jesuit-trained student whose recent death was an edifying example of this truth.

Richard Henry Clarke died in a New York hospital on the first of June, 1934, at the close of his Senior

Year at Georgetown. For eight years he had lived the familiar life of a student in Jesuit high school and College, coming to Georgetown in 1930, after finishing his secondary education at Loyola High School in New York City. His class-work in college never reached the level of genius nor did it ever drop to mediocrity; it was consistently excellent. In athletics, Richard played on his various corridor teams and was particularly proficient in tennis. He was a reliable member of the St. John Berchmans' Sanctuary Society during his whole time in school; and in his senior year at College was elected Prefect of the resident students' Sodality as a natural result of three years of unusual activity in the apostolic works engaged in by that group of young men.

Gathering together many memories of Richard (or "Ricky," as he was always known to his schoolmates), memories gathered from association with him both off and on the campus, in chapel, in class-room, and on the corridors where he roomed during his boarding-college years, one recalls a manly, congenial young man, quiet and unassuming, strong-tempered on rare occasions, devoted to God and His Blessed Mother, and deeply loyal to the ideal of a Catholic gentleman on which he was laying the foundations of his life to come.

In December of his senior year, Richard was sent to the hospital, so seriously ill that physicians despaired of his chances to live more than a month at the most. Instead, the duration of his intensely painful affliction was prolonged over many months. During this time a prominent New York doctor who had fallen away from the Church was led back by the example of Richard's fortitude and piety. The story of those long months is best told in the words of a Jesuit who knew Richard all his life and who was close to him throughout this closing period of his life. . .

"To set forth the valiant Catholic spirit of Richard

Clarke, it is first of all important to give some idea of his sufferings during his last illness. The mere fact of his bearing these without yielding any quarter to despair makes him extraordinary and heroic in his Faith.

"His illness and consequent death were caused by a malignant tumor which had spread from his knee throughout his entire body and ate away all his internal organs. A little before he died, he had become actually a mere skeleton: not flesh, but simply reduced skin covered his bones; and even this was beginning to rupture so as to expose the muscles and nerves. His whole interior by this time, the doctor maintained, was literally honeycombed with tumors. His sufferings, for at least the last two months before his death, were extremely intense; and, what was worse, practically unceasing throughout his whole body all day and much of the night. No least part of him was free from pain, not even his eyes. The poison had so worked through his whole system that he was literally cremated within by an unceasing, intense fire. The slightest movement of his limbs or head, even the lightest brush of a visitor against his bed, caused a quiver of pain in his whole body. Finally, the mere noise of talking in the room rasped his nerves most painfully. It was truly a prolonged crucifixion.

"Naturally, then, the great enemy he had to fight was the temptation to discouragement; was lack of Faith and confidence in God; was even despair, as he himself told the Jesuit priest who attended him. A terrible sense of loneliness, of abandonment and almost desertion by God, something of that bitterness in Our Lord's own chalice kept ever torturing him. While thus doubly martyrized, that he hung on in Faith and persevered triumphantly up to his death in trust in God is at once a decisive revelation of, and tribute to, his sublime Catholic spirit and supernatural grit.

"A higher ascension of his fortitude and union with the Cross is instanced in the following. As Father W—— first visited him, the sufferer was in such convulsions of pains, tossing to and fro on his bed and crying out in such agonies, that the priest feared to enter the room. When he did so, the patient quieted immediately, summoned a smile to his face and for the whole time of the visit stemmed every semblance of a complaint. He asked to see Father W—— alone. After a general confession, he lay back quietly in perfect peace and confidence of soul. He put one last question to his confessor: 'Father, suppose all these temptations to discouragement come back again when it is time to die. What shall I do?' The priest agreed, that very likely they would return, as had happened to Our Lord, but added: 'Remember what suffering you were in when I and your brother entered your room? Now, how did you feel at seeing us?" 'Ah, it was a pleasant surprise, Father.' When the priest assured him that it would be just so when Our Lord came, that he would be in the midst of loneliness that would suddenly change as He appeared, the countenance of the sufferer seemed suddenly imparadised in a smile, and he burst out: 'Father, it's too wonderful!'. . . .

" 'Qualis vita, finis ita,' is a Christian adage. And in life Richard Clarke anticipated much of the Catholic courage that so signalized his death. As a boy, he used to play in every sport. His companions in Riverside Park, New York City, embraced every sort of boy, not all of whom were of the gentler type, in either manners or language. If any of the crowd fell into vicious language, Richard's quite natural but peremptory 'Cut it out' promptly silenced the offender without ever estranging a friend. In his high-school days, at the special feasts of the Church, or in the interests of a special intention, he used to slip off to Mass and Communion before the rest of the family

had awakened. It was no small delight to him, that he was 'getting away with it' undiscovered. All through his life it was characteristic of him, that he stood forth strongly and openly for Catholic and Jesuit education, especially with those outside of the college, and even with those from whom he had gained more, had he been silent, or less staunch. I well recall, during his final illness, how bravely he endured in silence his excess of pain on Mother's Day as a tribute to his own mother at his bedside. And when it seemed to him, that his younger brother had been 'kidding' his mother, who was spent with watching, a little too much, Ricky, long unable to move, sat straight up in bed and restrained the annoyer. . .

"It is notable, that he died on the first day of the month dedicated to the Sacred Heart, which was also the first Friday. Twenty of his class came up from Georgetown, and were present as a guard of honor at the funeral Mass. . .

"Deservedly might we apply to him the great words of St. Paul: 'I have fought a good fight; I have finished my course; I have kept the Faith.'"

JERSEY CITY, N. J.

Saint Peter's College—First Building

Due to the confidence in God of the Reverend Rector of Saint Peter's, the first building of the New College on Hudson Boulevard, Jersey City, is now a reality. Not only has the Collins Memorial Gymnasium been finished, but every dollar of its cost has been subscribed by the loyal friends of the Society in Northern Jersey. Three dates tell the story of this monument to Father Patrick Marly Collins, S.J.

Friday, September the twenty-eighth, 1934, at 2 P. M., the reverend Rector turned the first spadeful of soil for the new Auditorium and Gymnasium. The entire student body, 370 in number, attended this simple ceremony.

Two months later, Friday, November the twenty-third, while hundreds looked on, Most Reverend Aloysius del Rosario, S.J., Bishop of Zamboanga, P.I., laid the cornerstone for the building. Mayor Frank Hague, the Democratic political leader, announced that he was ready to head a future drive for funds. Reverend Father Dinneen, S.J., announced that the campaign for $50,000 had succeeded, with $35,000 in cash received during the preceding ten days. A scroll chronicling the event and modeled on the announcement in the Roman Martyrology for Christmas Day, was placed in the cornerstone. It read as follows:

"From the Birth of our Lord Jesus Christ 1934 years; from the Settlement of Pavonia 304 years; from the Declaration of Independence 158 years; from the Grant of the College Charter by the Senate and General Assembly of the State of New Jersey 62 years; from the closing of the old college 16 years; from the opening of the New College four years; His Excellency the Most Reverend Aloysius del Rosario, of the Society of Jesus, Bishop of Zamboanga, presiding; during the rectorship of the Very Reverend Joseph Sylvester Dinneen of the Society of Jesus and the mayoralty of the Honorable Frank Hague; His Excellency A. Harry Moore, being governor of the State of New Jersey and His Excellency, the Most Reverend Thomas Joseph Walsh, Bishop of the Diocese of Newark; His Excellency Franklin Delano Roosevelt, President of the United States of America, and His Holiness Pope Pius XI gloriously reigning over the Universal Church, while the whole world is sunk in the depths of poverty and an economic era is brought to a close, this first stone is laid in the erection of a group of buildings which may more worthily house a great ideal, St. Peter's College by the Grace of God already flourishing. Builder, Censullo Burke of Union City; Architect, William Neumann, Jersey City."

Thursday, February the seventh, witnessed the formal opening of the New College Building. Visitors found that it will seat 1,000 spectators at basketball games, and a larger number at academic and social functions. The gym floor itself, measuring 75 by 40 feet, is the largest in the county. A small stage and several dressing rooms complete the structure.

But why begin an institution of learning with a gymnasium? Because it will be most immediately useful for the students' recreational and social needs which cannot be supplied by the present rented quarters, and because it is the least expensive unit in the proposed group. Any other building would be beyond the present funds of Saint Peter's.

WASHINGTON, D. C.

Diamond Jubilee of St. Aloysius' Church

Three quarters of a century in a modern city cannot fail to effect changes and developments that should cause a returning Rip Van Winkle to view the transformation with puzzled wonderment, unable to recognize the old sites and scenes. This can well be said of Washington during the period from 1859 to 1934, from President James Buchanan to Franklin D. Roosevelt; but more especially is it true of that part of the city dominated by the belfry and the cross of St. Aloysius' Church, one mile north of the great Capitol.

When the Church was dedicated October 16, 1859, Buchanan with several members of his cabinet and the diplomatic corps occupied the first pews and listened to Archbishop Hughes of New York who delivered an eloquent sermon on the place Religion should hold in the nation then governed by our fifteenth President.

Father Burchard Villiger, the Provincial, who officiated at the ceremony in place of Archbishop Kenrick of Baltimore, had begun the construction of the church two years before, according to the plans made by

Father Benedict Sestini, mathematician, astronomer and architect, who was then attached to the faculty of Georgetown College. A year and more before the dedication Father Villiger had resigned his work in Washington to become Provincial, succeeding Father Charles H. Stonestreet who then completed the church and became its first pastor. It is said that he had been invited to open both houses of the national Congress in the early months of 1859, and that clothed in his Jesuit habit and wearing the Rosary at his cincture, he solemnly recited Archbishop Carroll's prayer for the civil authorities, beginning and ending each time with a fervent and generous sign of the cross.

The new parish was formed from the eastern portion of St. Patrick's and comprised a sparsely populated and as yet undeveloped part of the city, extending some five miles to the north of the Capitol and from Third Street, Northwest, to the Anacostia River, the east branch of the Potomac, and beyond.

The first St. Patrick's Church was built by Father William Matthews about the year 1804 in the middle of the square bounded by F and G Streets, and by Ninth and Tenth, Northwest. It replaced a more humble chapel, and was in turn (1872) to be replaced by the present beautiful stone church on Tenth Street, between F and G Streets. Previous to Father Matthews' time the Catholics residing east of Rock Creek, which then separated Washington from Georgetown, worshipped in a house at Tenth and E Streets, Northwest.

Father Matthews, who played a prominent part in the Society's activities in Washington, was a nephew of Archbishop Neale, and came of one of Maryland's earliest and most celebrated Catholic families. He was ordained by Archbishop Carroll in 1800, being one of the first native Americans to be elevated to the priesthood in the United States. He first taught at Georgetown College, and in 1803, succeeded Father McCaffrey

as Pastor of the lately organized St. Patrick's. Father Matthews was to hold that position until his death in 1854; but he also served for nearly two years (1808-1809) as President of Georgetown College, and one year (1828) as Administrator of the Diocese of Philadelphia, declining, however, the Coadjutorship to Bishop Conwell. He was for many years president of the Washington Seminary to which some reference will not be out of place in this sketch.

Father Matthews' relations with Ours at Georgetown were always most friendly, and the Fathers welcomed his invitation to erect and open in 1821 a college for day students on F Street between Ninth and Tenth Streets, in the same square with St. Patrick's Church.

Vocations to the Society had begun to multiply after the restoration in 1814; and to relieve the crowding together of scholastics, novices and lay students at Georgetown, the new college was intended to serve as a scholasticate. Father Anthony Kohlmann, a theologian of no mean merit, taught the scholastics in the new college for about a year; hence it came to be called the Seminary. But the Novices were transferred to Whitemarsh and the Scholastics returned to Georgetown, so that the new college, from which Gonzaga took its origin, was given over to lay students under the direction of the Jesuits until 1827. In that year it was abandoned by Ours, as its only revenue was from tuition; and as yet there was no indult to receive tuition from day scholars. It was used as a kind of private or parochial school under Father Matthews until 1848, when his heart was gladdened by the return of the Jesuits, the dispensation to receive tuition having been obtained from Rome.

Fathers came from Georgetown to assist Father Matthews during his entire pastorate. His first regular assistant was Father Stephen Dubuisson, S.J., from 1822-1825. When the Fathers again took over

the College on F Street in 1848, Father Matthews, now in feeble health, depended on them for practically all the preaching and confessions. A chapel for the students had been erected beside the seminary. It was very popular and accommodated the overflow of worshippers from old St. Patrick's Church, bearing much the same relation to it as Carroll Hall does today to the new St. Patrick's.

The urgent necessity of a new and larger church was now clear to all concerned. But who should undertake the task of planning and erecting it? If Father Matthews had been asked his answer would doubtless have been in favor of the Society. There is reason to believe he could have justified such an answer. But the erection of Washington into an Episcopal See was being debated in the early fifties, and the F Street site would be the logical and desirable one for a cathedral church. Some such idea was entertained by Father Walter, the next successor but one of Father Matthews, when he projected the new St. Patrick's, the suggestion having come from Archbishop Kenrick himself. But Providence directed matters otherwise.

Our Fathers, therefore, had no choice but to select with the Archbishop's approval, a site in another part of the city. Father Villiger was the man of destiny to undertake the work and he began his career as a builder of churches with St. Aloysius'. When asked why he chose a site out in the woods, he dryly replied, "in order to have a church in the city."

Father Sestini's plans for the new church were completed in May, 1857. One month later ground was broken, and construction proceeded rapidly under Father Sestini's direction and with Brother Romano's cooperation. The artist, Augustino Brumidi, was engaged at that time on his celebrated frescos in the Washington capitol. He was a personal friend of Father Sestini, and at his request executed a noble painting of the patron of the church, St. Aloysius,

receiving his first Communion from the hand of St. Charles Borromeo.

The painting was finished early in October, 1859; and when it was placed over the main altar, all was ready for the solemn dedication which took place on the third Sunday of that month.

Nothwithstanding its remoteness, the new church became at once a shrine and centre of attraction. Great numbers of the faithful came from all parts to the devotions and to the confessionals where eight priests were kept busy all afternoon and evening on Saturdays. The pulpit was occupied by such preachers as Father William Clarke, Father Wiget and Father Daniel Lynch, and by that most celebrated missionary and pulpit orator, Father Bernard Maguire. The sacred music was of a high order and the St. Aloysius choirs were famous.

Though, contrary to the expectations of Father Villiger and many another of that day, the development of Washington did not take a direction to the North and East, the church lost none of its popularity. Few churches in that city or anywhere can show an equal record of sacred ministries, or a spiritual harvest such as has been gathered these seventy-five years in this church located in what was familiarly known as the "Swamp."

The first twenty-five years were commemorated by a Silver Jubilee rather modestly celebrated in 1884, in the pastorate of Father John J. Murphy. His Eminence, Cardinal Gibbons, Archbishop of Baltimore, preached the Jubilee sermon.

In 1909, in the pastorate of Father Eugene McDonnell who succeeded Father Charles Lyons that year, the Golden Jubilee was celebrated with a splendor hardly ever rivalled in the history of the parish or of the city. At a special commemorative ceremony President Taft sat between the Apostolic Delegate, Archbishop Falconio, and His Eminence, Cardinal Gibbons, while a

parade of the men of the parish, four thousand strong, passed in review.

For many years the Apostolic Delegate resided within the parish and took part in the celebration of the more solemn feasts and functions. There was the Men's League of the Sacred Heart, organized by Father Pardow, and later developed by Father McDonnell into the Third Sunday Brigade, over fifteen hundred in number, most of whom received Holy Communion every month. Cardinal Gibbons celebrated their Mass at the Golden Jubilee. He was so thrilled by the sight that he could not refrain from expressing his delight and edification.

But we believe that the brightest page in the annals of the parish is its record in the fields of Catholic Education. Not a year had passed since its dedication before a parochial school for the boys and girls was opened in the basement of the church with 250 in attendance. As the numbers increased, successive pastors spared no effort or expense to provide buildings and teachers for the little ones. At first, temporary quarters; then a frame school for the girls on First Street, Northwest, while the boys remained in the basement of the church. Father Wiget next provided a school for the boys on Eye Street, Northeast, on the west bank of a creek that had been dignified by the name of Tiber. The teachers were members of the best families of the parish and their service was a labor of love. Father Jenkins in 1875, built a substantial school for the girls on North Capitol and Myrtle Streets to which the classes were transferred from the old frame structure on First Street near K, Northwest. The Sisters of Notre Dame were engaged to teach in the new school.

When Father Fink became pastor in 1899, he did not fail to see the inadequacy of the boys' school on the "Tiber." He immediately made preparation to erect the school that now adjoins the church on North

Capitol Street. It was opened in September, 1903, with the Sisters of Mercy in charge. A month later Cardinal Gibbons blessed it and pronounced it the finest in the Archdiocese. The enrollment rose to four hundred and fifty the first year, as large numbers came from the public schools who could not be accommodated in the old school. The Sisters of Mercy were succeeded by the Sisters of Notre Dame in 1915.

Finally in 1917, Father Conniff was obliged to make other provisions for the girls of the grades and the Academy classes, because of the crowding in the school on Myrtle Street, but more especially because of the unsafe condition of the building itself. With the means provided by two remarkably successful "Drives," he was able to build the splendid school that joins the boys' school on North Capitol Street and extends west two hundred feet on K Street. The highest attendance recorded for the combined schools was one thousand and fifty. That was in 1921, a year after the dedication of the new school for girls. The enrollment for 1934 was not one-half that number, indicating the decrease in the white population of the parish. Various causes are given for this falling off, one being the loss of large areas in the Northeast residential section due to the invasion of the Union Station and railroads and the consequent deterioration of the property contiguous to them.

An interesting chapter could be written about the ways and means employed by the pastors and their co-workers to meet the tremendous expense of building, equipping and supporting church and schools and rectory. The struggle at times has been a heroic one, and much still remains to be done by their successors and posterity.

There has always been an intimate connection between the Church and Gonzaga College. The Fathers who served the Church from 1859 to 1871, lived most of the time in the College on F Street, but they had

lodgings also in the rooms above the sacristies of the Church. In 1871 the College left the old site and occupied the building at 47 Eye Street west of the church, that had been erected by the Sisters of Mercy some years before. The parish Fathers joined the teaching faculty when Father McGurk built the rectory at 19 Eye Street in 1887.

Gonzaga afforded the boys of the parish all the advantages of our Jesuit system of Education, and, those who could afford to do so made at least the High School course. The bachelor's degree was conferred a few times on graduates until 1903 when the college classes were discontinued. It was thought that the boys residing in the city could reach Georgetown with little difficulty and get their degrees from the Mother University of which Gonzaga may be considered the eldest daughter.

In preparation for the Diamond Jubilee of 1934, a drive was held for funds with which to renovate the church and make extensive repairs. Though the sum realized was far below the desired goal, it was sufficient to renew the youth of this very beautiful church. The outstanding accomplishments were a new marble sanctuary, pulpit and altar included; a most artistic baptistry and grille; a complete indirect lighting system and a new belfry.

As two Presidents, Buchanan and Taft, had attended former celebrations at St. Aloysius', an invitation was extended to President Franklin D. Roosevelt to attend the Diamond Jubilee. His Excellency, though unable to come, sent a gracious letter of appreciation and congratulation. The ceremonies began on October 7th with a Pontifical Mass, celebrated by His Excellency Most Reverend John M. McNamara, Auxiliary Bishop of Baltimore, and closed the following Sunday, October 14th, when His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States pontificated. Father Timothy Barrett, preached on the first Sunday;

Father Ignatius Smith, the noted Dominican orator, preached on the closing Sunday. On October 10th, Father Arthur O'Leary, Vice Rector of Georgetown University, was celebrant of a Solemn High Mass which was attended by the students and alumni of all the schools. Father Robert Lloyd, Rector of Georgetown Preparatory School, preached the sermon. Father Kelly, Pastor since 1932, was celebrant of a Solemn Requiem Mass October 13th, for deceased priests and members of the congregation. Father James Cotter delivered the Eulogy of the dead.

His Excellency, Archbishop Curley, was unable to celebrate the Pontifical Mass on the opening day because of illness. The assistant ministers at the several functions were chosen from Superiors in the Province and from the higher clergy, both secular and regular, in Washington. The music was of a high order and strictly liturgical. For the Apostolic Delegate's Mass the scholastic choir of thirty voices came from the seminary of the Oblates of Mary Immaculate at the Catholic University.

Father Barrett's sermon was a tribute to the apostolic zeal of the Fathers who had from the beginning and through that long span of years, devoted themselves so unreservedly and unselfishly to this flock of Christ. He dwelt on the fervor and loyalty of the congregation and on their ever prompt and generous cooperation with the priests. Father Ignatius Smith in his sermon showed the vital importance of the parish both in the sanctification of souls, and as the essential unit of organization in the Church for the successful extension of God's Kingdom on Earth. He showed too how well this applied to St. Aloysius Parish, pointing to its record of accomplishment in the Archdiocese as well as in the City of Washington.

Bishop McNamara and the Apostolic Delegate also spoke words of sincere congratulation, especially to Ours for what they had achieved in the parish and in

the city both by their priestly zeal and ministry, and by their campaign of Catholic education in schools, High School and College.

A volume to commemorate the Diamond Jubilee has been published. It contains an historical sketch of the parish, fuller details of the celebration, the sermons preached, and also chapters on the Third Sunday Brigade, on the music, paintings and bells, and lists of the pupils and graduates of the parochial schools who have entered the religious life and priesthood. These last alone would be more than sufficient reward for the many labors and sacrifices endured by both priests and the Sisters in the memorable seventy-five years that have now passed into eternity.

A. M. D. G.

Home News

Celebration in Honor of the Martyrs

On the evening of November 22, 1934, the Woodstock Community brought to a close its celebration in honor of the newly beatified Jesuit Martyrs of South America. Preceded by a triduum of Benedictions the climax of the festivities was the presentation of a play, written by Mr. John O'Sullivan, a theologian, depicting in vivid fashion the more salient events from the lives of the three Beati, Fathers Roch Gonzalez de Santa Cruz, Alphonsus Rodriguez and Juan del Castillo.

The play was the result of original and accurate research on the part of the author into the lives of the Jesuit Beati and their surroundings in picturesque South America. Aside from the fact that many standard works on the Reductions of Paraguay were consulted, a recent Italian biography of the three Blessed gave valuable material. The result was a moving drama, historically correct, in which was blended the nobility of soul, prudence, fortitude and rare wit of the Padres with the simplicity, loyalty and innocence of the Indians.

Briefly, the plot dealt with the machinations of an Indian witch-doctor against the Padres. Led on by false promises, roused to an unnatural fury by weird incantations (composed by a theologian) some of the fickle Indians slew the Padres as they finished celebrating Holy Mass in the Indian village.

The author captured much of the beautiful spirit and heroic self-sacrifice of the Missionaries, far from home and offering their all to the God of all Nations and People. Yet underlying the deep seriousness of

the plot there was a naive whimsicality and a subtle humor which afforded the audience the opportunity for many a chuckle and a tear.

The acting of Brother Piedro, who in his simple way heartily distrusted the mercenary Captain Sierra, will long be remembered. The weird Indian chants of the witch-doctor and his fellow fiends formed a sharp contrast to the sweet Spanish hymns sung by the devoted Indians.

Acting honors were shared by Mr. Edward Jacklin, Mr. Vincent Hopkins, Mr. Gerald Quinn, Mr. Peter Daly and Mr. Richard Grady.

In conclusion, this dramatic tribute to the Martyrs was not only pious but excelled in splendid characterization and in an interesting plot. The play was handsomely produced. The beautiful setting revealing the Padres' Indian Hut on the edge of the forest at the Reduction of All Saints was the work of Mr. L. Reed, Mr. W. Horigan and Mr. E. Anable, and was as artistic as it was appropriate.

For this occasion a much appreciated honor was bestowed upon the Woodstock Community in the very gracious presence of the Most Reverend James H. Ryan, the scholarly Rector of Catholic University.

DISPUTATIONS

Die 23 Novembris, 1934

De Sacramentis in Genere

Defendet: P. Schlaerth
Arguent: P. Coolahan, P. A. Coniff

De Sacramento Matrimonii

Defendet: P. Trinidad
Arguent: P. Cannon, P. Shea

Ex Jure Canonico

The Society's Faculties for Reserved Cases—
Mr. Meany

Ex Historia Ecclesiastica

The Inscription of Abercius—Mr. Loughran

Die 24 Novembris, 1934

Ex Theologia Naturali

Defendet: F. Nash
Arguent: F. P. Daly, F. McGratty

Ex Ethica

Defendet: F. R. Zegers
Arguent: F. Smith, F. Brennan

Ex Cosmologia

Defendet: F. Horigan
Arguent: F. McNally, F. O'Connor

A. M. D. G.

MISSION BAND

LATE FALL SCHEDULE

Oct. 28-Nov. 11	St. Peter's, Riverside, N. J., FF. Torpy and Fay.
Oct. 28-Nov. 4.	St. Francis', Nanticoke, Pa., Fr. Cotter.
Oct. 28-Nov. 11	St. Mary's, Alexandria, Va., FF. Connor and Chas. Gallagher.
Oct. 28-Nov. 11	St. Joseph's, Minooka, Pa., FF. Phelan and O'Hurley.
Oct. 29-Nov. 1	Fordham University (Retreats), FF. McIntyre and Cox.
Nov. 4-18	St. Peter's, Poughkeepsie, N. Y., FF. J. P. Gallagher and McCarthy.
Nov. 4-11	St. Joseph's, Athens, Pa., Fr. Bouwhuis.
Nov. 4-18	Holy Rosary, Elizabeth, N. J., FF. Kaspar and Cox.
Nov. 11-Dec. 9	St. Francis Xavier's, Brooklyn, N. Y., FF. McIntyre, Torpy, (Phelan for first two weeks), (McCarthy for second 2 weeks).
Nov. 11-25	St. Mary's, Scranton, Pa., FF. Bouwhuis and O'Hurley.
Nov. 11-25	St. Stephen's, Arlington, N. J., FF. Connor and Fay.
Nov. 12-21	Sisters of Good Shepherd, Troy, N. Y., Fr. C. Gallagher.
Nov. 12-15	St. Francis' Hospital, Hartford, Conn., (Nurses' Retreat), Fr. Cotter.
Nov. 16-18	St. Joseph's, Kingston, N. Y., Fr. Cotter, (talk at Masses on Nov. 11).
Nov. 18-Dec. 9	Our Lady of Guadalaupe, Brooklyn, N. Y., FF. Kaspar, (Cotter for first two weeks), (C. Gallagher for third week).
Nov. 13-25	Our Lady of Mt. Carmel, Carbondale, Pa., Fr. J. P. Gallagher.
Nov. 25-Dec. 2	St. Agnes', Forest City, Pa., Fr. Phelan.
Nov. 25-27	St. Edward's, Shamokin, Pa., (Forty Hours'), Fr. C. Gallagher.
Nov. 29-Dec. 8	Little Sisters of the Poor, Wilmington, Del., Fr. Cox.
Nov. 30-Dec. 8	St. John the Baptist, New York, Fr. Connor.
Nov. 30-Dec. 8	St. Francis Xavier's, Phila., Fr. J. P. Gallagher.
Nov. 30-Dec. 8	St Patrick's, Scranton, Pa., Fr. Downey (New England Province).
Nov. 30-Dec. 8	Immaculate Conception, Osceola Mills, Pa., Fr. Hargadon.
Nov. 30-Dec. 8	St. Joseph's, Jersey City, Fr. Bouwhuis.

Nov. 30-Dec. 8	Christ the King, New York, Fr. Ryan of N. E. Province.
Nov. 30-Dec. 8	Wilmington Cathedral, Fr. O'Hurley.
Nov. 30-Dec. 8	St. Paul of the Cross, Jersey City, Fr. Garesche.
Nov. 30-Dec. 8	St. Charles', Sugar Notch, Pa., Fr. Fay.
Dec. 2-9	Resurrection, Brooklyn, N. Y., Fr. Cotter.
Dec. 9-11	St. James', Red Bank, N. J., (Forty Hours'), Fr. Connor.

A. M. D. G.

Statistics

SUMMARY OF RETREATS
RETREATS GIVEN BY THE FATHERS OF THE CALIFORNIA PROVINCE

January, 1934, to November, 1934

	Retreats	No.
Diocesan Clergy:		
Monterey—Fresno	1	70
Salt Lake	1	20
San Francisco	1	30
Spokane	1	38
	5	158
Sisters:		
Adoratrices, San Francisco	1	42
B. V. M.s, Pasadena	1	21
B. V. M.s, San Francisco	2	99
Carmelites, Duarte	1	8
Carmelites, Los Angeles	1	16
Carmelites, Santa Clara	1	23
Carmelites, San Diego	1	20
Compania de Maria, Los Angeles	1	9
Daughters of Mary and Joseph, Los Angeles	1	9
Daughters of Mary and Joseph, San Francisco	1	6
Dominicans, Anaheim	1	42
Good Shepherd, Los Angeles	1	20
Helpers of Holy Souls, San Francisco	1	22
Holy Child Sisters, Pasadena	1	6
Holy Cross, Salt Lake	1	25
Holy Cross, Los Angeles	1	20
Holy Cross, Ventura	1	21
Holy Cross, Woodland	2	51
Holy Family, San Francisco	3	173
Holy Names, Alhambra	1	110
Holy Names, Oakland	1	175
Immaculate Heart, Hollywood	1	60
Immaculate Heart, Tucson	1	16
Little Sisters of the Holy Family, Mt. View	1	28
Loretto, San Anselmo	1	17
Madames, Menlo	1	28
Madames, San Francisco	1	20
Maryknoll, Mt. View	1	10
Mercy, Belmont	2	103
Mercy, Burlingame	1	112
Mercy, Los Angeles	1	47
Mercy, Prescott	1	12
Mercy, Sacramento	2	63

	Retreats	No.
Mercy, San Diego	2	69
Missionary Sisters, Burbank	2	40
Notre Dame, Belmont	2	151
Notre Dame, Santa Clara	1	58
Notre Dame, San Francisco	1	70
Presentation, Gilroy	1	17
Presentation, San Francisco	1	55
Precious Blood, Phoenix	1	23
Providence, Hawthorne	1	18
Providence, Oakland	1	15
St. Joseph, Los Angeles	2	150
St. Joseph, Oakland	1	54
St. Joseph, Prescott	1	34
Religious of Sac. Heart of Mary, Los Angeles	1	16
Social Service, Los Angeles	1	16
Ursulines, Santa Rosa	2	61
	60	1,261
Laymen:		
El Retiro, Los Altos	40	800
Loyola U., Los Angeles	5	167
	45	967
Secular Ladies and Convent Schools:		
Dominicans, Ladies	2	76
Dominicans, Pupils	2	390
Holy Child, Ladies	1	15
Holy Child, Pupils	1	60
Holy Names, Pupils	1	95
Immaculate Heart, Pupils	1	120
Madames, Ladies	2	220
Madames, Pupils	3	265
Madames, Others	1	40
Mercy, Nurses	2	95
Mercy Pupils	2	320
Notre Dame, Ladies	2	139
Notre Dame, Pupils	2	330
Presentation, Pupils	1	460
Social Service, Ladies	5	100
Ursulines, Pupils	1	25
	29	2,750
Schools for Boys and Young Men:		
Loyola U., Los Angeles	1	462
Loyola High, Los Angeles	2	573
Brophy, Phoenix	1	84
St. Ignatius High, San Francisco	1	670
University of San Francisco	1	806
Bellarmine, San Jose	3	285
St. Joseph High, San Jose	1	80
University of Santa Clara	1	400
	11	3,360

RETREATS GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

from September 1, 1933, to September 1, 1934

	Retreats
Clergy:	
St. Paul Diocese	2
Winona Diocese	1
Omaha Diocese	1
Milwaukee Archdiocese	1
Colorado:	
SS. Charity (Leavenworth)	2
SS. Loretto	1
Illinois:	
Ursuline SS.	5
Religious of the S. H.	1
SS. of the Holy Cross	1
SS. of the Poor, St. Francis	1
SS. of Charity, B. V. M.	1
Nurses	1
Laymen	1
Iowa:	
Carmelites	1
SS. of Mercy	7
SS. of Charity, B. V. M.	14
SS. of the Visitation	1
SS. Holy Humility of Mary	1
SS. of the Good Shepherd	1
Cistercian Fathers	1
Nurses	1
Women	1
Kansas:	
SS. of St. Joseph	7
SS. Servants of Mary (Spanish Nuns)	1
Oblates of Providence (Colored)	1
SS. of Charity (Leavenworth)	4
Ursuline SS.	1
SS. of Charity, B. V. M.	1
Men	1
Women	1
Minnesota:	
Benedictine SS.	1
Ursuline SS.	1
SS. of Notre Dame	3
SS. of Sorrowful Mother	1
Poor Clares	1
SS. of the Good Shepherd	1
SS. of St. Joseph	3
Men	2
Women	2
Missouri:	
Ursuline SS.	2
Carmelite SS. of the Divine Heart of Jesus	1
SS. of Notre Dame	1
SS. of the Good Shepherd	5
Little SS. of the Poor	3
Little Helpers of Holy Souls	1
SS. of Loretto	3
SS. of Mercy	3
SS. of Charity, B. V. M.	3
SS. of Charity of the Incarnate Word	1
SS. of St. Joseph	3
SS. of St. Francis	1
SS. of the Most Precious Blood	1
Religious of the Sacred Heart	9
SS. of St. Mary	6
SS. of the Visitation	3
Students	8
Men	40
Women	37
Nebraska:	
SS. of St. Francis of Penance and Christian Charity	3
Ursuline SS.	5
Religious of the Sacred Heart	1
SS. of the Good Shepherd	2
SS. of Mercy	2
SS. of Notre Dame	1
Poor Clares	1
Students	5
Women	1
North Dakota:	
SS. of the Presentation of the Blessed Virgin	1
Oklahoma:	
Women	1
South Dakota:	
SS. of the Presentation of the Blessed Virgin	2
SS. of St. Francis of Penance and Christian Charity	2
Men	1
Women	1
Wisconsin:	
SS. of Charity, B. V. M.	1
SS. of Notre Dame	2
SS. of Mercy of the Holy Cross	5
SS. of Mercy	2
SS. of St. Joseph	1

	Retreats
SS. of the Good Shepherd	3
Students	10
Men	5
Women	4
Wyoming:	
SS. of St. Francis	1
Total	273

RETREATS GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE

From September, 1933, to September, 1934

	Retreats	No.
Diocesan Clergy	3	110
Benedictine Fathers	1	33
Seminarians	1	63
Sacred Heart Brothers	2	121
Christian Brothers	2	92
Blessed Sacrament Sisters	2	80
Most Holy Sacrament Sisters	4	175
Sisters of Charity of the Incarnate Word	8	497
Sisters of Charity	2	71
Divine Providence Sisters	1	455
Franciscan Sisters	2	21
Good Shepherd Sisters	5	84
Holy Family Sisters	2	187
Holy Cross Sisters	2	195
Sisters of the Holy Names	2	68
Sisters of Loretto	4	176
Sisters of Mercy	14	655
Religious of the Sacred Heart	2	91
Visitation Sisters	2	72
School Sisters of Notre Dame	3	93
Sisters of St. Mary of Namur	1	120
Ursuline Sisters	4	189
Sisters of St. Joseph	3	276
Various Congregations	20	633
High School Boys, College Men	7	2,350
Academy Girls, College Women	26	2,726
Parish High Schools (Co-ed)	6	730
Inmates	7	1,036
Nurses	4	148
Ladies	18	1,150
Laymen	17	601
Totals	177	13,298
Tridua to Religious	17	533

RETREATS GIVEN BY THE FATHERS OF THE OREGON PROVINCE

For the Year 1934

	Retreats	No.
Retreats to Sisters	44	1,545
Retreats to Ours	4	216
Retreats to Secular Clergy	1	60
Totals	49	1,821

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

From January 1, 1934, to December 31, 1934

	Retreats	No.
TO SECULAR CLERGY:		
Boston	4	784
Hartford	2	445
Portland	2	217
Providence	2	255
Richmond	1	40
TO RELIGIOUS PRIESTS:		
Society of St. Edmund:		
Winooski, Vt.	1	45
TO SEMINARIANS:		
Brighton, Mass.	1	190
Catonsville, Md.	1	75
TO BROTHERS:		
Xaverian Brothers:		
Danvers, Mass.	1	78
TO RELIGIOUS WOMEN:		
Carmelites:		
Baltimore, Md.	1	21
Cenacle:		
Newport, R. I.	2	84
New York, N. Y.	1	35
Ronkonkoma, N. Y.	1	30
Charity:		
Baltic, Conn.	1	110
Halifax, N. S.	1	140
Woodside, N. Y.	1	20
Charity of Nazareth:		
Brockton, Mass.	1	50
Newburyport, Mass.	1	50
Christian Charity:		
Mendham, N. J.	1	118
Christian Education:		
Milton, Mass.	1	43
Daughters of Heart of Mary:		
Burlington, Vt.	1	25
New York, N. Y.	1	40
Faithful Companions of Jesus:		
Providence, R. I.	2	60
Holy Child Jesus:		
Melrose, Mass.	1	14
Suffern, N. Y.	1	25
Good Shepherd:		
Boston, Mass.	1	21
Hartford, Conn.	3	47
Omaha, Neb.	1	25
Philadelphia, Pa.	1	40
St. Paul, Minn.	1	25
Sioux City, Iowa	1	21
Springfield, Mass.	1	17
Mercy:		
Albany, N. Y.	1	70
Baltimore, Md.	1	50
Bridgeport, Conn.	1	20
Brooklyn, N. Y.	2	132
Claremont, N. H.	1	26
Fall River, Mass.	3	223
Hartford, Conn.	4	496
Hooksett, N. H.	1	188
Leicester, Mass.	1	75
Manchester, N. H.	3	252
Manville, R. I.	1	120
Milford, Conn.	2	315
New Haven, Conn.	1	25
New York, N. Y.	2	145
Pawtucket, R. I.	1	16
Portland, Me.	2	302
Providence, R. I.	4	344
Tarrytown, N. Y.	1	25
Notre Dame:		
Cambridge, Mass.	1	57
Lawrence, Mass.	1	45
Lowell, Mass.	2	120
Roxbury, Mass.	1	215
Tyngsboro, Mass.	2	205
Waltham, Mass.	3	363
Notre Dame (Congregation):		
Providence, R. I.	1	35
Providence:		
Holyoke, Mass.	2	266
Sacred Heart:		
Newton, Mass.	2	60
Overbrook, Pa.	1	38
Providence, R. I.	2	70
Rochester, N. Y.	1	35
Torresdale, Pa.	1	70
St. Casimir:		
Newtown, Pa.	1	70
St. Joseph:		
Brentwood, N. J.	1	575
Brighton, Mass.	1	220
Chicopee, Mass.	1	85
Framingham, Mass.	1	180
Hartford, Conn.	1	150
Holyoke, Mass.	2	457
Springfield, Mass.	1	150
Wayland, N. Y.	1	34
Weston, Mass.	1	180
Visitation:		
Georgetown, D. C.	1	52

TO SECULAR LADIES AND GIRL STUDENTS

	Retreats	No.
Cenacle:		
Brighton, Mass., Ladies	7	721
Newport, R. I., Ladies	2	117
New York, N. Y., Ladies	2	150
Ronkonkoma, N. Y., Ladies	1	40
Charity:		
Baltic, Conn., Academy Girls	2	162
Montclair, N. J., High School Girls	1	75
Wellesley Hills, Mass, Ladies	1	60
Christian Education:		
Arlington, Mass., Academy Girls	2	160
Milton, Mass., Academy Girls	1	20
Holy Child Jesus:		
Rosemont, Pa., Ladies	1	150
Mercy:		
Hooksett, N. H., Academy Girls	1	50
Hooksett, N. H., Ladies	1	44
Manchester, N. H., Ladies	2	66
Milford, Conn., Ladies	1	100
Milford, Conn., Academy Girls	1	75
Notre Dame:		
Boston, Mass., Academy and College Girls	2	416
Tyngsboro, Mass., Academy Girls	1	70
Providence:		
Pittsfield, Mass., Ladies	1	60
M. Reparatrice:		
New York, N. Y., Ladies	2	90
Sacred Heart:		
Albany, N. Y., Ladies and Academy Girls	3	344
Newton, Mass., Ladies and Academy Girls	3	352
New York, N. Y., Academy Girls	1	85
Noroton, Conn., Ladies and Academy Girls	2	129
Providence, R. I., Ladies and Academy Girls	2	129
Rochester, N. Y., Ladies	1	130
Torresdale, Pa., Ladies	1	150
Sacred Heart of Mary:		
Tarrytown, N. Y., Ladies	2	103
St. Joseph:		
Baltimore, Md., Ladies	1	92
Chicopee, Mass., College Girls	2	135
Chicopee, Mass., Ladies	1	25
Dorchester, Mass., Girls	1	108
Waterbury, Conn., Nurses	1	130
Weston, Mass., College Girls	1	280

RETREATS TO STUDENTS IN COLLEGES AND HIGH SCHOOLS IN NEW ENGLAND PROVINCE

	Retreats	No.
Boston College	3	1,600
Holy Cross College	3	1,325
Boston College High School	3	1,100

	Retreats	No.
Other Schools		
Auburn, N. Y., Holy Family High School	1	175
Boston, Mass., St. Philips Preparatory	1	20
Providence, R. I., Blessed Sacrament High	1	90

SUMMARY OF RETREATS

Priests (Secular)	11	1,741
Priests (Regular)	1	45
Seminarians	2	265
Religious Brothers	1	78
Religious Women	91	7,626
Secular Ladies and Girl Students	52	4,811
Students (Boys) Colleges and High Schools	12	4,310
Private	6	6
Total	176	18,882

RETREATS GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE

From January 1, to December 31, 1934

	Retreats	No.
TO SECULAR CLERGY:		
Newfoundland	1	68
Newark	3	415
New York	3	600
Scranton	2	216
Springfield	2	427
Total	11	1,726
TO RELIGIOUS PRIESTS:		
Benedictines, Priests, Juniors and Lay Brothers, Washington D. C.	1	22
Josephite Fathers, Washington, D. C.	1	26
Total	2	48
TO SEMINARIANS:		
Bloomfield, Conn., St. Thomas' Prep. Seminary	1	210
Catonsville, Md., St. Charles College (Prep. Sem.)	1	280
Darlington, N. J., Ordinandi	1	61
Darlington, N. J., Seminarians	1	97
Total	4	648
TO BROTHERS:		
Christian Brothers of Ireland:		
Bronx, N. Y.	1	36
Marist Brothers:		
Poughkeepsie, N. Y.	3	201
Tyngsboro, Mass. (30 days)	1	26
Brothers of the Sacred Heart:		
Metuchen, N. J.	1	82
Xaverian Brothers:		
Fortress Monroe, Va.	1	83
Total	7	428
TO RELIGIOUS WOMEN:		
Blessed Sacrament:		
Cornwells Hgts., Pa.	1	125
Carmelites:		
Schenectady, N. Y.	1	17
St. Catharine's, Ont., Can.	1	12

	Retreats	No.
Toronto, Ont., Can.	1	15
Charity:		
Greensburg, Pa.	1	230
Mt. S. Vincent-on-Hudson, N. Y. C.	5	1,170
Leonardtown, Md.	1	36
Christian Charity:		
Wilkes-Barre, Pa.	1	69
Christian Doctrine:		
Nyack, N. Y.	1	30
Daughters of Divine Charity:		
Arrochar, S. I., N. Y.	1	78
Daughters of the Sacred Heart of Mary:		
Buffalo, N. Y.	1	22
Bronx, N. Y.	1	60
Dominicans:		
Catonsville, Md.	1	25
Franciscans:		
Buffalo, N. Y.	2	93
Glen Riddle, Pa.	3	340
Trenton, N. J.	1	35
Washington, D. C.	1	18
Good Shepherd:		
Albany, N. Y.	1	23
Brooklyn, N. Y.	2	55
Buffalo, N. Y.	1	71
Morristown, N. J.	1	30
Peekskill, N. Y.	1	22
Troy, N. Y.	1	23
Washington, D. C.	1	20
Grey Nuns of the Sacred Heart:		
Buffalo, N. Y.	1	47
Melrose, Pa., (Oaklane)	1	85
Helpers of the Holy Souls:		
Chappaqua, N. Y.	1	30
Crestwood, N. Y.	1	21
New York City	1	25
Holy Child:		
New York City	1	40
Philadelphia, Pa.	3	77
Rosemont, Pa.	2	85
Sharon Hill, Pa.	2	118
Immaculate Heart:		
Cape May Pt., N. J.	2	412
Infant Jesus:		
Hempstead, L. I., N. Y.	1	47
Jesus and Mary:		
Highland Mills, N. Y.	1	37
Mercy:		
Baltimore, Md.	1	40
Batavia, N. Y.	1	27
Bethesda, Md.	1	14
Buffalo, N. Y.	1	22
Cresson, Pa.	2	165
Dallas, Pa.	2	170
East Moriches, L. I., N. Y.	1	67
Harrisburg, Pa.	3	130
Merion, Pa.	2	102
Mt. Washington, Md.	4	379
New Bedford, Mass.	1	60
Newfoundland, N. S.	1	105
New York City	4	159
North Plainfield, N. J.	2	150
Pittsburgh, Pa.	2	130
Portland, Me.	2	148
Rensselaer, N. Y.	1	50
Tarrytown, N. Y.	1	70
Worcester, Mass.	1	42
Mission Helpers:		
Towson, Md.	2	92
Missionary Sisters of the Sacred Heart:		
Dobbs Ferry, N. Y.	1	143
Notre Dame:		
Moylan, Pa.	1	65
Queens Village, L. I., N. Y.	1	28
Washington, D. C.	1	125
Oblate Sisters of Providence:		
Baltimore, Md.	1	63
Pallottine:		
Richwood, W. Va.	1	12
Little Sisters of the Poor:		
Wilmington, Del.	1	13
Sisters of the Poor of St. Francis:		
Warwick, N. Y.	2	87
Poor Clares:		
New York City	1	19
Presentation:		
Green Ridge, S. I., N. Y.	1	86
Newburgh, N. Y.	2	187
Newfoundland, N. S.	1	103
Providence:		
Holyoke, Mass.	1	122
Hyattsville, Md.	1	26
Marie Reparatrice:		
New York City	2	71

	Retreats	No.
Sacred Heart:		
Albany, N. Y.	1	138
New York City	2	75
New York City, Manhattanville	1	85
New York City, University Ave.	2	75
Noroton, Conn.	2	65
Overbrook, Pa.	1	35
Rochester, N. Y.	3	98
Sacred Heart of Mary:		
Sag Harbor, L. I., N. Y.	1	35
Keeseville, N. Y.	1	52
Tarrytown, N. Y.	1	78
St. Dorothy:		
Reading, Pa.	1	10
Richmond, S. I., N. Y.	1	25
St. Joseph:		
Brentwood, L. I., N. Y.	1	350
Buffalo, N. Y.	1	145
Cape May, N. J.	2	390
Chestnut Hill, Pa.	2	245
Englewood, N. J.	2	103
McSherrystown, Pa.	1	125
Pittsford, N. Y.	1	212
Troy, N. Y.	1	160
Wayland, N. Y.	1	34
Wheeling, W. Va.	1	98
St. Mary of Namur:		
Kenmore, N. Y.	1	90
Lockport, N. Y.	1	72
St. Ursula:		
New York City	1	25
Phoenicia, N. Y.	1	33
Servants of Mary:		
Bronx, N. Y.	1	11
Society of Christ, Our King:		
Greenville, N. C.	1	12
Ursulines:		
Beacon, N. Y. (30 days)	1	40
Bronx, N. Y.	4	174
Malone, N. Y.	1	24
New Rochelle, N. Y. (1—30 days)	3	170
Wilmington, Del.	2	53
Visitation:		
Baltimore, Md.	1	41
Frederick, Md.	1	40
Wheeling, W. Va.	1	45
Wilmington, Del.	1	25
Cenacle:		
Brighton, Mass.	1	46
Charity:		
Wellesley Hills, Mass.	1	80
Faithful Companions of Jesus:		
Fitchburg, Mass.	1	155
Mercy:		
E. Boston, Mass.	1	20
Manchester, N. H.	1	50
Notre Dame:		
Boston, Mass.	1	80
Worcester, Mass.	1	103
Providence:		
Chelsea, Mass.	1	31
Total	161	10,868
TO LAYMEN:		
Loyola House of Retreats, Morristown, N. J.	40	1,586
Manresa-on-Severn, Annapolis, Md.	32	1,056
Mount Manresa, Fort Wadsworth, S. I., N. Y.	43	1,688
Army Medical Centre, Washington, D. C.	1	200
Loyola School, New York City, Alumni	1	50
Total	117	4,580
PRIVATE:		
Loyola House of Retreats, Morristown, N. J., Secular Priests	2	2
Religious Priests	5	5
St. Andrew-on-Hudson, Poughkeepsie, N. Y., Priests	12	12
Religious Brothers	2	2
Laymen	19	19
Wernersville, Pa., Novitiate, Laymen	11	38
Total	51	78

TO SECULAR LADIES AND PUPILS

	Retreats	No.
Assumption:		
Germantown, Pa., High School Girls	1	45
Cenacle:		
Lake Ronkonkoma, L. I., Ladies, High School Girls, Children	5	296
New York City, Ladies and Girls	2	110
Charity:		
Convent Station, N. J., Academy Girls	1	125
Nanuet, N. Y., Children	1	450
Hempstead, L. I., N. Y., High School Girls	1	350
New Brighton, S. I., N. Y., High School Girls	1	247
New York City, Ladies, Nurses, Academy Girls	4	393
Leonardtown, Md., Boys and Girls	1	190
Christian Charity:		
Wilkes-Barre, Pa., High School Girls	1	240
Daughters of Charity:		
Arrochar Park, S. I., N. Y., High School Girls	1	55
Dominicans:		
Caldwell, N. J., High School Girls	1	85
Jersey City, N. J., High School Girls	1	100
New York City, High School Girls	1	160
Franciscans:		
Eggertsville, N. Y., Academy Girls	1	215
Highland Falls, N. Y., Academy Girls	1	50
Peekskill, N. Y., Boys and Girls	1	430
Poughkeepsie, N. Y., Nurses	1	75
Reading, Pa., Nurses	2	60
Stella Niagara, N. Y., Business Women	1	40
Trenton, N. J., Nurses	2	60
Utica, N. Y., Nurses	1	65
Good Shepherd:		
Morristown, N. J., Magdalens	1	43
Philadephia, Pa., Consecrates and Children	1	325
Washington, D. C., Magdalens and Children	1	104
Helpers of the Holy Souls:		
Chappaqua, N. Y., Working Girls	1	22
New York City, Lady Associates	1	25
Holy Child:		
Philadelphia, Pa., Academy Girls	1	60
Holy Cross:		
Washington, D. C., Academy Girls	1	130
Immaculate Heart:		
Immaculata, Pa., Alumnae and College Girls	2	380
Scranton, Pa., College and High School Girls	1	540
Mercy:		
Dallas, Pa., College Girls	1	220
Mt. Washington, Md., High School Girls	1	216
Pittsburgh, Pa., Nurses	1	180

	Retreats	No.
Notre Dame:		
Buffalo, N. Y., High School Girls	1	57
Moylan, Pa., Academy Girls	1	40
Philadelphia, Pa., High School Girls	1	123
Washington, D. C., High School Girls	1	160
Providence:		
Washington, D. C., High School Girls	1	176
Marie Reparatrice:		
New York City, Business Girls	2	53
Sacred Heart:		
New York City, Alumnae, Children of Mary and Working Girls	5	459
Overbrook, Pa., Academy Girls	2	95
Providence, R. I., Nurses Guild	1	35
Rochester, N. Y., Children	1	65
Torresdale, Pa., Alumnae and Academy Girls	2	153
Sacred Heart of Mary:		
New York City, Academy Girls	1	100
Tarrytown, N. Y., College Girls	1	150
St. Joseph:		
Buffalo, N. Y., Academy Girls	1	427
Rochester, N. Y., College Girls	1	240
Teaneck, N. J., Nurses	1	47
St. John the Baptist:		
Arrochar Park, S. I., N. Y., Women and Girls	1	50
Ursulines:		
Malone, N. Y., Academy Girls	1	160
New York City, Academy Girls	1	100
Visitation:		
Frederick, Md., Academy Girls	1	56
Georgetown, Washington, D. C., Alumnae	1	75
Hunter College Alumnae, Newman Club, New York City	1	40
Members of Association of Perpetual Adoration, Washington, D. C.	1	60
Total	75	9,007

Retreats to Students in Colleges and High Schools of Maryland-New York Province, 1934

Canisius College	592
Fordham College	2,052
Georgetown College	558
Loyola College	216
St. Joseph's College	399
St. Peter's College	366
Brooklyn Preparatory	593
Canisius High School	320
Canisius High School, Seniors	38

Fordham Preparatory	452
Georgetown Preparatory	76
Gonzaga High School	285
Gonzaga High School, Seniors	27
Loyola High School, Baltimore	460
Loyola High School, Baltimore, Seniors	50
Loyola School, New York City	73
Regis High School	419
Regis High School, Seniors	146
St. Joseph's High School	554
St. Peter's High School	565
St. Peter's High School, Seniors	75
Xavier High School	600
Total	8,916

Other Schools

Calvert Hall High School, Baltimore, Md.	350
Iona School, New Rochelle, N. Y.	160
Mt. St. Mary's College, Emmitsburg, Md.	260
St. Ann's Academy, E. 76th St., New York City	375
Mt. St. Michael's Academy, Murdock Ave., Bronx, N. Y., 2 retreats	243
Ursuline Academy, Malone, N. Y., Boys	180
	1,568

Totals—1934

	Retreats	No.
Secular Clergy	11	1,726
Religious, Priests	2	48
Religious, Brothers	7	428
Religious, Women	161	10,868
Religious, Seminarians	4	648
Secular Ladies and Pupils	75	9,007
Laymen	117	4,580
Students in Colleges and High Schools, Maryland-New York Province	22	8,916
Other Schools	7	1,562
Private (Morristown, Poughkeepsie and Wernersville)	51	78
Total	457	37,867

LIST OF THE DEAD
PROVINCE OF CALIFORNIA

From October 1, 1933 to December 10, 1934

	Aetat.	Relig.	Obiit
P. Carolus F. Carroll	57	42	21 Apr.
P. Paulus F. Galtes	56	38	14 Mai.

PROVINCE OF NEW ORLEANS

For the Year 1934

Name	Date	Place	Province
Father William J. Power, S.J.	Mar. 28, 1934	Key West, Fla.	New Orleans
Father Francis X. Dougherty, S.J.	May 4, 1934	Key West, Fla.	New Orleans
Father Andrew Brown, S.J.	June 24, 1934	Miami Beach, Fla.	New Orleans
Father Albert H. Biever, S.J.	Nov. 14, 1934	New Orleans, La.	New Orleans
Father Joseph Arthuis, S.J.	Dec. 21, 1934	Old Albuquerque, N. M.	New Orleans

PROVINCE OF OREGON

For the Year 1934

Name	Date	Place	Province
Father Thomas M. Neate	Feb. 8, 1934	Pendleton, Ore.	Oregon
Father Ernest Delpiano	April 30, 1934	Seattle, Wash.	Oregon
Father Peter P. Kern	Nov. 7, 1934	Tacoma, Wash.	Oregon

PROVINCE OF MISSOURI

From October 1, 1933, to September 30, 1934

Name	Date	Place	Province
P. Michael H. Lutz	Nov. 7, 1933	Kansas City, Mo.	Missouri
P. Florentinus S. Bechtel	Nov. 22, 1933	Chicago, Ill.	Missouri
C. Augustinus Moeder	Jan. 13, 1934	Cleveland, Ohio	Missouri
P. Eugenius C. Kieffer	Feb. 24, 1934	Kansas City, Mo.	Missouri
C. Georgius J. Stern	Mar. 30, 1934	Omaha, Neb.	Missouri
P. Gulielmus A. Padberg	April 5, 1934	Milwaukee, Wis.	Missouri
P. Franciscus X. Mannhardt	May 25, 1934	St. Louis, Mo.	Missouri
P. Basilius C. Supersaxo	July 11, 1934	St. Louis, Mo.	Missouri
C. Theodorus Van Ryn	July 20, 1934	Kansas City, Mo.	Missouri

PROVINCE OF NEW ENGLAND

January 1, 1934, to December 31, 1934

Name	Age	In Soc.	Died	Place	Province
Bro. George H. Mansell	77	51	Jan. 26, 1934	Weston, Mass.	New England
Fr. Charles L. Kimball	54	36	May 1, 1934	Worcester, Mass.	New England
Fr. Dennis Lynch	75	47	Nov. 13, 1934	Manila, P. I.	New England
Fr. John M. Coughlan	75	52	Dec. 11, 1934	Chestnut Hill, Mass.	New England
Fr. Charles F. Arnold	58	37	Dec. 12, 1934	Kingston, Jam.	New England

PROVINCE OF MARYLAND-NEW YORK

October 1933 to December 1934

Name	Age	In Soc.	Died	Place	Province
Bro. William Hughes	70	26	Oct. 5	Monroe, N. Y.	Maryland-New York
Fr. Peter Kayser	80	55	Nov. 14	Monroe, N. Y.	Maryland-New York
Fr. Thomas E. Murphy	77	58	Dec. 14	Brooklyn, N. Y.	Maryland-New York
Fr. Richard A. O'Brien	53	36	Dec. 5	Manila, P. I.	Maryland-New York
Fr. John G. Mahoney	53	34	Dec. 31	Boston, Mass.	Maryland-New York
Bro. Joseph Stamen	74	53	Jan. 1	Baltimore, Md.	Maryland-New York
Fr. Patrick M. Collins	70	50	Mar. 5	Jersey City, N. J.	Maryland-New York
Bro. Emmanuel S. Reppert	70	46	Mar. 22	W. Stockbridge, Mass.	Maryland-New York
Fr. Francis J. Burke	36	16	Apr. 6	Newport, Tenn.	Maryland-New York
Fr. James A. McGivney	57	39	Apr. 14	New York, N. Y.	Maryland-New York
Fr. Francis D. O'Laughlin	64	40	Apr. 17	New York, N. Y.	Maryland-New York
Fr. Geo. F. Strohaver	47	26	May 18	Washington, D. C.	Maryland-New York
Fr. Mark J. McNeal	60	40	June 17	Manila, P. I.	Maryland-New York
Fr. John Costa	56	15	June 19	Butuan, P. I.	Aragon
Bro. Hilary Calugay	40	19	July 16	Manila, P. I.	Maryland-New York
Bro. Augustin D. Biazzo	64	45	Aug. 25	New York, N. Y.	Sicily
Fr. Peter V. Masterson	44	26	Aug. 27	Lancaster, Pa.	Maryland-New York
Fr. Emmanuel S. Kouba	54	36	Sept. 9	New York, N. Y.	Maryland-New York
Fr. John H. Farley	65	41	Sept. 21	New York, N. Y.	Maryland-New York
Fr. Edward J. Sweeney	59	41	Nov. 5	Norfolk, Va.	Maryland-New York
Fr. Denis Lynch	75	47	Nov. 13	Manila, P. I.	New England
Fr. John J. Collins	78	57	Nov. 30	New York, N. Y.	Maryland-New York

CONSPECTUS MINISTERIORUM

NEW ORLEANS PROVINCE

September 1, 1933, to September 1, 1934

Baptisms	2,379
Converts	242
Confessions	755,127
Communions	1,445,010
Marriages	502
Revalidations	179
Extreme Unctions	1,050
Catechetical Instructions	13,446
Prepared for First Communion	2,446
Prepared for Confirmation	1,489
Exhortations	3,049
Sermons	6,959
Retreats to Priests	4
Retreats to Religious	97
Retreats to Students	51
Retreats to Laypeople	35
Missions	75
Novenas	215
Tridua to Religious	25
Visits to Hospitals	4,265
Visits to Prisons	124
Visits to the Sick	17,393
Sodalities	96
Sodalists	7,428
Members, League of the Sacred Heart	19,291
Boys in our Parish Schools	2,217
Girls in our Parish Schools	1,870
Sunday School attendance	1,292

MINISTERIA SPIRITUALIA PROV. MARYLAND.—NEO EBORACENSIS, a Die 1a Jul. 1933 Ad Diem 1am Jul. 1934

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun. (Tum in T., tum extra T.)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	Cateches.	Parati ad 1am Commun.	Parati ad Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerdo.	Exerc. Spir. Relig.	Exerc. Spir. Laicis	Exerc. Spir. Privatis	Mission. (quot Hebd.)	Novenae	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin.	CENSUS	
																													Familiae	Fideles
Baltimore—College	3	1	12,400	35,600	1	1	30	45	2	1	196	59	...	7	9	...	...	8	6	245	350	251	1	75	260	...	...	...	...	...
Church and High School	153	28	65,010	91,720	36	13	131	157	25	15	612	51	...	8	*32	...	1	7	2	142	10	4,986	5	340	5,340	...	...	42	172	988
Brooklyn—Church and High School	62	3	59,113	111,000	23	2	35	385	38	72	461	106	...	4	2	...	...	11	2	5	...	282	7	1,040	27,150	...	...	200	1,050	900
Buffalo—Canisius College	18	5	16,330	68,650	3	...	116	205	30	...	158	82	...	5	9	2	...	3	2	832	...	50	4	1,255	525	...	...	...	...	...
Canisius High School and Church	197	4	96,522	129,484	22	1	112	355	57	42	322	136	...	3	2	...	...	9	2	167	1	445	5	416	3,476	101	95	196	100	600
St. Ann's Church	136	14	59,258	119,920	66	8	84	915	167	...	286	95	...	...	...	...	...	...	...	80	...	2,508	5	1,205	800	473	533	180	1,200	10,200
Chaplains—Welfare, Randall's and Ward's Island, Hosp., Woodhaven, N. Y., and King's County Hospital, Brooklyn, N. Y.	643	95	41,300	85,810	12	9	9,882	660	127	70	716	97	...	1	...	...	1	12	8	4,143	620	20,961	4	250	1,165	...	...	344	...	...
Chaptico	172	3	24,303	30,000	40	2	50	250	140	...	429	6	...	2	...	...	...	5	...	6	...	120	8	140	250	219	231	250	750	4,000
Fort Wadsworth—Mt. Manresa	...	...	1,740	4,400	...	...	...	...	...	...	210	...	...	...	37	...	...	...	...	10	...	...	...	...	...	...	...	...	...	...
Garrett Park	5	1	2,524	3,000	2	1	36	100	...	...	110	10	...	3	...	...	...	...	2	125	...	50	1	75	75	...	...	...	...	...
Georgetown College	58	11	28,481	94,195	6	...	80	48	32	6	373	84	...	8	8	...	...	6	5	1,869	5	1,230	4	800	500	...	...	...	...	...
Georgetown—Holy Trinity Church	83	14	32,900	69,466	30	3	43	189	97	9	265	15	...	4	1	...	...	3	3	80	...	99	8	699	1,216	248	321	98	860	3,464
Great Mills	35	1	6,070	6,000	11	4	24	45	90	169	170	30	...	...	...	...	...	3	1	10	...	65	5	328	745	87	91	...	530	2,225
Jersey City—Church, College and High School	107	16	83,936	109,100	40	5	63	244	135	5	1,192	186	...	1	*30	2	2	15	10	130	2	434	7	1,007	3,430	271	285	125	712	3,250
La Plata and St. Thomas'	82	7	14,150	17,295	24	5	30	...	84	88	340	20	...	...	...	...	...	1	4	9	1	219	8	104	396	109	143	370	340	2,382
Leonardtown	96	3	36,091	41,800	20	...	43	60	114	319	262	267	...	...	...	...	...	12	2	76	...	154	8	530	390	153	202	273	747	3,200
Mission Band	39	39	224,541	532,975	1	53	3	714	166	59	5,292	1,141	6	32	58	...	122	49	33	...	1	10	...	...	...	...	...	...	...	...
Mission Band—Italian Fathers	2	...	9,547	13,638	3	9	14	120	17	19	152	387	...	9	2	...	22	6	11	7	...	14	...	...	...	...	...	...	...	...
New York—St. Francis Xavier's Church and High School	75	19	95,313	247,637	65	10	178	182	120	127	1,311	257	...	9	33	...	1	22	22	555	...	53	12	1,453	1,600	173	193	32	453	1,531
St. Ignatius' Church and High Schools	141	39	81,607	284,211	169	4	206	169	130	247	706	121	...	6	11	...	...	12	6	200	11	460	10	1,346	8,620	305	310	40	1,200	3,600
Fordham University	38	12	46,708	57,504	15	4	38	814	56	35	711	607	5	18	21	...	...	15	27	609	407	306	18	3,826	3,467	...	...	...	...	...
Campion House	18	12	2,550	9,600	4	2	44	2	4	1	251	46	...	...	14	...	...	1	1	40	3	42	...	...	...	...	...	...	...	...
Kohlmann Hall	3	2	4,791	7,470	...	...	45	43	...	...	257	265	...	5	5	...	...	3	2	184	30	10	...	...	...	...	...	...	...	...
Church of Nativity	287	12	23,000	46,900	87	19	34	...	352	404	450	100	...	2	...	...	2	9	5	24	5	76	12	950	750	...	...	800	3,900	14,135
Philadelphia—Church, College and High School	170	35	180,006	320,164	48	14	346	716	151	258	1,465	221	...	6	21	...	...	17	15	1,631	...	1,141	11	1,838	6,517	402	404	25	803	3,922
St. Joseph's Church	122	76	101,488	74,000	30	8	38	182	65	84	608	23	...	6	...	...	...	22	2	108	2	82	3	500	1,385	120	128	50	208	1,400
Poughkeepsie—St. Andrew-on-Hudson	378	40	77,135	121,980	5	2	1,902	64	37	14	1,393	264	3	10	17	12	55	26	10	1,740	32	860	...	...	...	...	...	180	...	...
Ridge	23	1	7,425	11,020	13	...	20	80	47	...	201	51	...	...	...	...	...	2	...	5	3	26	2	45	520	148	151	15	300	1,200
Washington—Church and High School	76	24	77,561	148,388	19	12	116	85	98	15	721	102	...	3	9	...	2	6	12	550	...	1,120	5	865	4,000	259	236	40	580	2,310
Wernersville	34	5	11,033	47,290	6	...	17	97	7	1	376	51	...	6	...	1	...	...	7	42	45	45	...	...	...	...	...	150	...	...
Woodstock	37	8	41,936	29,401	5	3	20	82	18	...	572	125	3	...	...	...	2	1	6	146	...	55	4	42	25	23	30	...	60	338
Summa pro Provincia	3,293	530	1,564,768	2,969,618	806	214	13,781	7,008	2,407	2,060	20,568	5,035	17	158	321	17	210	286	208	12,087	1,528	36,154	157	19,129	72,602	3,091	3,353	3,410	13,965	59,645
Ateneo, Manila	303	27	30,304	46,158	15	11	1,134	257	109	103	441	7	2	3	17	...	...	1	1	1,562	...	54	2	1,435	...	...	...	...	...	...
San Jose Seminary, Manila	74	7	43,283	18,664	23	7	1,162	62	79	4	367	71	3	1	8	2	...	4	1	1,282	374	243	3	3,825	1,265	...	...	...	...	...
Novaliches, Novitiate	14	4	2,214	4,047	...	...	4	45	5	5	90	37	...	7	14	2	4	...	...	3	...	30	...	80	...	...	...	...	...	...
Cebu Leper Colony	12	1	9,934	39,325	1	...	13	98	68	...	62	...	...	...	...	...	...	4	2	...	...	290	1	80	440	...	...	150	...	...
Culion Leper Colony	202	...	45,290	148,700	158	...	336	70	150	...	150	142	1	...	...	...	4	...	...	1,050	30	1,000	3	1,454	2,000	...	...	2	...	...
Mindanao Mission	26,561	351	283,966	374,336	2,293	211	1,444	13,544	7,480	9,152	3,694	1,006	...	5	45	51	30	121	30	1,413	158	1,953	86	9,239	9,180	...	...	...	...	...
Summa pro Missione	28,166	390	414,891	482,530	2,490	229	4,093	14,076	7,891	9,264	4,804	1,263	6	16	84	55	38	130	34	5,310	562	3,570	95	16,113	12,889	2,850	3,531	4,163	...	...
Summa	31,459	920	1,979,659	4,083,378	3,296	443	17,874	21,084	10,298	11,324	25,372	6,298	23	174	405	72	248	416	242	17,397	2,090	39,724	252	35,242	85,491	5,941	6,884	7,573	13,965	59,645

COLLEGES AND UNIVERSITIES 1934 - 1935

	College of Arts and Sciences	A.B.	B.S.	Ph.B.	Pre-Med.	Pre-Law	Pre-Dental	Medicine	Law	Dentistry	Finance and Business	Foreign Service	Graduate	Engineering	Education	Sociology	Pharmacy	Journalism	Summer School	Extension	Other Courses	Total Number of Students
Maryland-New York																						
Canisius	573	162	114	121	108	68	----	------	------	----	------	----	30	----	----	----	----	----	350	467	22	1,442
Fordham	1,542	763	779	------	----	----	----	------	1,003	----	232	----	650	----	1,433	472	162	----	795	------	472	7,199
Georgetown	554	199	155	200	----	----	----	507	518	207	------	179	29	----	----	----	----	----	------	------	------	1,994
Loyola	215	82	77	56	----	----	----	------	------	----	------	----	------	----	------	----	----	----	------	91	------	306
St. Joseph's	240	124	116	------	----	----	----	------	------	----	82	----	4	----	----	----	----	59	------	14	------	399
St. Peter's & Hud.	390	200	190	------	----	----	----	------	------	----	140	----	4	----	----	----	----	----	------	------	------	534
Ateneo	151	------	------	------	----	----	----	------	------	----	------	----	------	----	------	----	----	----	------	------	------	151
Total	3,665	1,448	1,431	377	108	68	----	507	1,521	207	454	179	717	----	1,443	472	162	59	1,145	572	494	12,025
California																						
Loyola	347	53	294	------	47	91	----	------	126	----	127	----	2	24	------	----	----	----	------	------	------	764
San Francisco	642	185	457	------	----	----	----	------	173	----	191	----	------	----	------	----	----	----	------	------	------	1,006
Santa Clara	240	------	------	------	----	----	----	------	20	----	81	----	----	51	------	----	----	----	------	------	------	392
Total	1,229	238	751	------	47	91	----	------	319	----	399	----	2	75	------	----	----	----	------	------	------	2,162
Chicago																						
Detroit	398	50	67	110	73	48	36	------	158	130	251	----	177	415	12	----	----	35	575	225	496	2,858
John Carroll	435	135	90	148	53	1	8	------	------	57	------	----	------	----	------	----	----	----	105	299	13	914
Loyola*	1,920	------	------	------	----	----	----	------	------	----	------	----	------	----	------	----	----	----	------	------	------	5,257
St. John's	135	67	30	38	----	----	----	------	------	----	------	----	------	----	------	----	----	----	------	103	------	338
Xavier	348	73	33	92	31	6	5	------	------	----	126	----	10	----	------	----	----	----	217	------	686	1,279
Total	3,236	325	220	388	157	55	49	------	158	187	377	----	187	415	12	----	----	35	897	627	1,195	10,646
Missouri																						
Creighton	371	64	54	55	130	59	9	308	147	92	349	----	102	----	------	----	75	41	434	------	243	2,162
Marquette	969	125	379	385	169	----	54	380	256	142	569	----	213	387	------	----	----	149	638	------	50	3,734
Regis	134	38	24	17	11	9	1	------	------	----	------	----	------	----	------	----	----	----	------	------	34	134
Rockhurst	156	35	31	78	6	3	3	------	------	----	------	----	------	----	------	----	----	----	------	------	111	267
St. Louis**	1,028	------	------	------	----	----	----	528	91	185	623	----	462	----	240	173	----	----	1,752	271	614	5,967
Total	2,658	262	488	535	316	71	67	1,216	494	419	1,541	----	777	387	240	173	75	190	2,824	271	1,052	12,264
New England																						
Boston College	1,526	1,105	126	148	112	147	----	------	289	----	------	----	288	----	------	----	----	----	684	182	------	3,081
Holy Cross	1,140	757	123	256	----	----	----	------	------	----	------	----	4	----	------	----	----	----	------	------	------	1,140
Total	2,666	1,862	249	404	112	147	----	------	289	----	------	----	292	----	------	----	----	----	684	182	------	4,221
New Orleans																						
Loyola	377	44	186	38	41	35	31	------	84	134	------	----	32	----	------	----	35	----	710	448	60	1,878
Spring Hill	189	35	25	2	27	6	1	------	------	----	66	----	------	27	6	32	----	----	69	141	------	330
Total	566	79	211	40	68	41	32	------	84	134	66	----	32	27	6	32	35	----	779	589	60	2,208
Oregon																						
Gonzaga	427	161	83	146	37	----	----	------	82	----	------	----	56	----	------	----	----	----	316	92	------	973
Seattle	168	------	------	------	----	----	----	------	------	----	------	----	------	----	------	----	----	----	------	54	------	222
Total	595	161	83	146	37	----	----	------	82	----	------	----	56	----	------	----	----	----	316	146	------	1,195
Grand Total	14,615	4,375	3,433	1,890	845	433	148	1,723	2,947	947	2,837	179	2,063	904	1,701	677	272	284	6,645	2,387	2,801	44,721

* 1933 figures; 1934 totals not submitted. ** Includes Corporate Colleges.

HIGH SCHOOLS

Maryland-New York Province		
Brooklyn Prep	595	
Canisius H. S.	320	
Fordham Prep	438	
Georgetown Prep	77	
Gonzaga H. S.	280	
Loyola, Baltimore	465	
Loyola, New York	74	
Regis H. S.	419	
St. Joseph's	555	
St. Peter's	565	
Xavier H. S.	650	
Ateneo	463	
		4,881
California Province		
Bellarmine	228	
Brophy	81	
Loyola	575	
St. Ignatius	670	
		1,554
Chicago Province		
Detroit	374	
John Carroll	403	
St. Ignatius	525	
Loyola	456	
St. John's	217	
Xavier	397	
		2,372
New England Province		
Boston Col. H. S.	805	
		805
New Orleans Province		
Jesuit	820	
St. John's	120	
Spring Hill	113	
Tampa*	144	
		1,197
Missouri Province		
Campion	305	
Creighton	275	
Marquette	408	
Regis	190	
Rockhurst	261	
St. Louis	474	
		1,913
Oregon Province		
Bellarmine	202	
Gonzaga	358	
Seattle	275	
		835
Grand Total		13,557

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S.J.

A DIE 1 JULII, 1933, AD DIEM 1 JULII, 1934

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Associat. Quot	Piae Associat. Socior. numerus	Adulti bapt. vel. ad fidem reduc.	Ubi exercetur cura paroch. Bapt. parvul.	Parati ad 1° Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Exer. spir. Quot dies.	Exer. spir. Numerus participantium
Denver, Coll. Reginum	2		877	35,474	63,465		1,644	22	22	10	15				177	1,638
Denver, Eccl. SS. Cordis	2	10	820	36,095	70,000	3	395	92	234	129	44	4	217	259	3	400
Florissant, Dom. Prob. S. Stanislai		1	124	5,960	8,010	5	133			2					98	860
Florissant, Eccl. SS. Cordis.		2	413	16,105	58,500	6	1,514	2	36	43	4		169	193		
Florissant, Eccl. S. Ferdinandi		7	330	9,000	13,400	8	1,046	2	21	17	4		71	63		
Kansas City, Coll Kansanopol	1	7	423	20,000	115,000	4	920	26	33	58	9		273	239	85	2,352
Kansas City, Eccl. S. Aloysii		10	532	32,716	68,471	6	1,619	37	22	71	12	6	157	142	5	47
Kinlock, Eccl. S. Angel		2	307	3,778	8,624	3	134	16	2	23	2		76	58		
Mankato, Eccl. SS. Petri et Pauli		4	763	19,618	72,955	16	3,486	35	81	82	30	6	352	347	3	20
Milwaukee, Coll. Marquette	1	16	1,687	96,270	275,500	18	29,868	68	344	60	91	35	310	245	47	553
Omaha, Coll. Creighton	3	15	2,017	89,876	119,900	26	3,188	59	60	96	35	13	331	453	156	3,620
Pine Ridge, Miss. SS. Rosar.	4	8	1,315	23,943	85,917	5	800	55	290	225	39	11	200	210		
Prairie du Chien, Coll. SS. Cordis	7		561	21,858	56,000	2	240	1			1				163	1,683
Pueblo, Eccl. B. V. M. Montis Carmel			156	2,001	13,000	7	200	5	278	50	62	3				
St. Charles, Eccl. S. Caroli		3	268	15,872	50,567	5	520	8	40	52	9	2	145	115		
St. Francis, Miss. S. Francisci	1	1	1,617	28,363	89,120	4	2,400	24	151	42	18	11	214	242	3	70
St. Louis, Coll. S. Ludovici	9	10	963	102,547	265,940	11	2,115	225	46	113	38	27	79	83	281	7,492
St. Louis, Acad. S. Ludovici	4	23	1,441	47,198	648	3	823	1	2	3		1			80	2,079
St. Louis, Eccl. E. Elizabeth			549	5,791	13,420	12	340	435	194	347	37	21				
St. Louis, Eccl. S. Josephi		12	502	29,909	26,000	7	1,170	25	15	19	8	1	73	74		
St. Mary's Coll. S. Mariae	8	22	1,107	42,777	64,095	65	6,178	27	59	39	9	29	71	139	91	1,029
St. Stephen's Mission, S. Steph.		1	338	5,320	11,280			6	70	29	4	2	94	62	14	36
Trinidad, Eccl. SS. Trinitatis	1	13	1,497	46,540	73,120	20	916	12	526	406	136	20	226	268	8	42
Missio de Belize																
Belize—Cathedral		6	722	22,250	66,988	10	1,635	46	264	145	59	4	652	639	11	54
St. Ignatius		4	250	1,800	9,650	3	325	15	70	26	16	2	156	156		
Benque Viejo		7	331	7,536	12,961	5	441		106	30	13		151	170	6	11
Corozal		9	495	19,491	29,027	6	2,022		270	192	64	1	390	336	6	12
El Cayo	1	3	210	3,010	10,365	6	250	8	143	25	16	2	187	155		
Orange Walk		8	525	13,540	13,013	3	1,061	3	183	69	60	1	287	277		
Punta Gorda		3	415	8,090	18,631	7	345	6	221	65	97		372	409	6	21
Stann Creek		4	350	18,450	28,726	5	450	14	167	75	22		330	329	5	6
Summa Totalis	44	211	21,905	831,178	1,812,293	281	66,178	1,275	3,950	2,543	954	202	5,583	5,663	1,248	22,025

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE OREGONIENSIS

A DIE 1 JULII, 1933, AD DIEM 1 JULII, 1934

	Bapt. parvul.	Adult bapt.	Confessiones	Commun. in templo nostro	Matrim. bened.	Matrim. reval.	Ult. Sacram.	Parati ad 1am Com.	Parati ad Confirm.	Conc. et exhort.	Catech.	Exerc. Spir. publ.	Exerc. Spir. priv.	Visit. infirm.	Visit. carcer.	Visit. Hospit.	Sodalitates (Socii)	Soc. Foed. SS. Cor. (Socii)
Havre, Eccl. S. Judae	68	6	21,000	31,000	17	3	40	33	103	200	300	---	3	100	10	350	80	600
Lewiston, Eccl. S. Stanislai	36	20	10,376	19,535	18	5	30	52	-----	286	71	4	---	102	---	96	165	250
Missoula, Eccl. S. F. Xaverii	47	7	26,500	46,000	20	3	68	48	112	260	500	1	---	210	5	580	230	700
Mt. St. Michael's, Coll.	2	---	11,200	57,820	---	---	1	3	15	188	180	5	3	60	---	46	3	140
Hillyard, Eccl. S. Patritii	33	6	9,962	17,600	9	2	18	34	62	134	245	---	---	213	---	26	64	196
Pendleton, Eccl. S. Alphonsi Rodriguez	15	8	33,000	12,500	6	2	11	35	38	358	250	5	3	393	---	135	80	275
Portland, Eccl. S. Ignatii	17	---	3,000	4,000	7	---	4	15	10	-----	-----	---	---	50	---	50	50	-----
Portland, Eccl. S. Michaelis	28	2	9,483	13,496	12	---	5	42	-----	104	58	---	---	62	---	-----	-----	-----
Port Townsend, Dom. Tert. Prob.	20	16	10,475	39,060	7	6	110	42	-----	722	125	12	8	8,635	5	440	---	65
Seattle, Coll.	17	19	26,853	28,441	5	---	5	29	18	470	110	6	3	337	---	521	225	300
Seattle, Eccl. S. Josephi	51	37	19,012	91,000	34	1	30	140	30	269	40	2	---	571	2	125	485	1,000
Seattle, Eccl. B. M. a Monte Virginis	50	2	12,000	13,000	10	2	12	70	-----	100	50	---	---	120	---	79	270	300
Sheridan, Dom. Prob. S. F. Xaverii	---	---	5,375	40,950	---	---	---	-----	-----	98	60	3	7	-----	---	-----	---	20
Spokane, Coll.	4	---	32,220	61,905	5	---	11	28	34	475	1,381	9	5	504	11	459	55	134
Spokane, Eccl. S. Aloisii	76	31	10,000	200,000	30	3	20	65	94	250	990	1	2	200	---	150	250	400
Tacoma, Coll. S. Bellarmini	20	13	14,190	13,000	3	1	24	30	3	387	-----	---	4	165	---	3	65	-----
Tacoma, Eccl. S. Leonis	40	24	16,500	45,000	23	4	51	87	182	375	1,460	---	1	1,825	6	650	60	1,300
Tacoma, Eccl. S. Ritae	24	2	1,350	6,425	5	2	3	34	66	220	30	---	---	60	---	35	-----	-----
Yakima, Eccl. S. Josephi	84	23	40,000	79,000	44	3	160	93	202	425	1,400	1	---	1,200	5	85	730	900
Desmet, Miss. SS. Cordis	16	---	6,143	16,500	2	---	4	17	-----	130	450	---	2	190	---	45	25	425
Omak, Miss. S. Mariae	25	1	3,900	9,361	1	1	9	18	-----	200	275	2	2	52	5	17	95	135
Pendleton, Miss. S. Andreae	35	3	1,542	4,971	---	4	21	17	-----	84	175	2	---	94	---	33	-----	75
Holy Family, Miss. S. Familiae	75	---	4,000	11,200	7	3	10	70	-----	132	75	2	1	12	---	-----	-----	35
Meyers Falls, Miss. S. F. Regis	7	---	1,082	1,892	---	---	2	-----	-----	43	-----	---	---	6	---	2	-----	20
Colville, Eccl. Imm. Conceptionis	14	5	2,000	2,400	1	---	4	8	35	60	-----	---	---	40	---	20	60	120
Nespelem, Miss. SS. Cordis	24	2	450	450	3	---	10	5	-----	100	150	---	---	75	---	-----	-----	-----
Inchelium, Missio	---	---	930	1,013	6	---	15	12	-----	-----	-----	---	---	108	---	-----	-----	-----
St. Xavier, Miss. S. F. Xaverii	27	13	3,000	2,500	12	5	25	60	-----	150	52	---	---	75	---	150	4	6
Hardin, Eccl. S. Josephi	20	7	350	500	6	1	10	30	-----	60	75	---	1	30	---	100	40	20
St. Ignatius, Miss. S. Ignatii	78	7	13,825	42,325	18	---	74	14	141	12	103	---	---	36	---	300	35	107
Culdesac, Miss. S. Josephi	12	6	4,968	11,950	2	1	8	18	-----	172	85	---	---	31	---	71	-----	102
St. Paul's, Miss. S. Pauli	45	---	4,000	9,000	5	2	1	30	52	175	200	---	---	30	---	25	-----	-----
Summa Totalis	1,009	260	358,586	933,784	317	55	796	1,147	1,207	6,639	8,790	58	45	15,565	49	4,563	3,071	7,625

MINISTERIA SPIRITUALIA PROV. NOV. ANGLIAE A DIE 1a JULII 1933 AD DIEM 1am JULII 1934

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun.	Matrim. benedic.	Matrim. revalid.	Extreme Unction	Catecheses	Parati ad lam Commun.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. spir. sacerd.	Exerc. spir. relig.	Exerc. spir. laicis	Exerc. spir. priv.	Mission. (quot. hebd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis.	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Boston—High School and Church	467	40	147,369	288,157	8	2	3,962	114	57	58	889	177	2	2	4	...	...	15	7	6,951	11	1,290	11	2,715	3,935	...	...	203
St. Mary's	18	3	69,872	43,000	16	2	107	2	112	294	255	105	...	3	4	...	2	6	3	195	...	5	3	1,700	271	238	263	105
Holy Trinity	64	22	49,341	69,000	27	10	56	180	49	...	310	70	...	...	...	...	...	9	...	195	5	803	4	1,200	1,200	156	231	...
Chestnut Hill—College and Church	71	13	69,939	142,760	40	6	27	181	47	...	900	631	1	20	16	...	...	23	21	600	2	370	9	1,300	950	...	...	215
Cohasset	199	7	44,637	65,302	2	1	1,935	...	3	...	545	125	2	6	8	1	7	15	5	620	5	10	...	...	...	...	...	...
Mission Band	...	33	125,801	277,246	...	20	...	90	31	30	2,393	1,038	6	13	14	...	68	22	8	...	...	...	...	...	...	...	...	...
Worcester—Holy Cross College	23	4	36,427	256,811	5	...	42	261	6	...	258	95	1	8	...	...	...	3	1	1,425	2	248	2	530	900	...	...	...
Weston	23	...	30,134	38,870	3	...	13	60	1	...	495	184	2	9	2	...	4	7	5	50	7	27	...	...	...	...	...	...
West Stockbridge	1	1	15,563	93,105	...	...	6	...	31	59	212	19	...	11	4	3	...	1	7	36	...	52	...	...	...	...	...	...
Jamaica Mission	3,071	842	94,870	290,450	286	18	511	1,347	1,435	1,301	1,839	712	...	6	5	1	1	29	9	681	135	3,088	37	2,882	4,760	3,410	4,422	2,686
Iraq Mission—Baghdad College	...	...	1,610	4,035	...	...	...	...	...	...	35	10	1	...	1	...	...	...	...	...	...	...	1	40	50	...	...	...
Summa	3,937	965	685,563	1,568,736	387	59	6,659	2,235	1,772	1,742	8,131	3,166	15	78	58	5	82	130	66	10,753	162	5,893	67	10,367	12,066	3,704	4,916	3,209

FRUCTUS MINISTERII PHILIPPINAE MISSIONIS A Die 1a Julii 1933 Ad Diem 1am Julii 1934

	Baptizati	Haeret. Conv.	Confessiones	Communiones	Matrim. benedic.	Matrim. revalid.	Extrem. Unct.	Cateches.	Parati ad 1 Com.	Parati ad Confirm.	Exhortationes	Conciones	Exer. Spir. Sacerd.	Exer. Spir. Relig.	Exer. Spir. Laicis	Exer. Spir. Priv.	Missiones	Novenae	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Num. Sodal. Vir.	Num. Sodal. Mul.	Foed. SS. Cordis.	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin. Num.
Ateneo	303	27	30,204	46,158	15	11	1,134	257	109	103	441	7	2	3	17	----	----	1	1	1,562	----	54	2	153	1,282	------	------	------	------
San Jose Seminary	74	7	43,283	18,664	23	7	1,162	62	79	4	367	71	3	1	8	2	----	4	1	1,282	374	243	3	1,325	2,500	1,265	------	------	------
Novaliches Novitiate	14	4	2,214	4,047	------	----	4	45	5	5	90	37	----	7	14	2	4	----	----	3	----	30	----	------	80	------	------	------	------
Cebu	12	1	9,394	39,325	1	----	13	98	68	------	62	------	----	----	----	----	----	4	2	------	----	290	1	80	------	440	------	------	150
Culion	202	----	45,290	------	158	----	336	70	150	------	150	142	1	----	----	----	4	----	----	1,050	30	1,000	3	1,000	454	2,000	------	------	2
Mindano Mission																													
Ayala	331	13	9,455	10,320	58	----	75	85	36	300	208	102	----	----	----	51	----	4	----	------	27	110	----	19	21	50	62	71	------
Balingasag	756	----	8,572	16,586	59	5	55	------	135	1,595	50	------	----	----	----	----	----	----	----	------	----	------	2	28	80	35	148	134	9
Baganga	285	----	10,502	15,773	43	----	31	309	197	274	224	13	----	1	7	----	1	----	----	34	----	34	9	434	556	549	64	79	110
Butuan	1,403	----	14,398	377	125	7	66	199	352	------	232	79	----	1	4	----	----	3	----	78	15	118	4	215	427	620	290	263	24
Cabadbaran	711	----	10,833	------	18	----	6	------	------	------	------	51	----	----	----	----	----	----	----	------	----	------	----	------	------	------	------	------	------
Cagayan	683	37	26,398	15,097	107	37	134	709	782	112	319	40	----	----	5	----	1	3	6	508	64	354	5	73	154	530	212	193	232
Caraga	720	----	13,349	14,661	89	----	12	142	98	------	145	28	----	----	7	----	----	----	----	------	----	33	----	------	------	670	30	66	142
Cateel	318	----	4,740	4,756	50	----	79	300	42	241	50	12	----	----	----	----	----	19	----	------	----	45	2	------	25	1	------	------	------
Cotabato	2,051	----	5,903	17,648	178	----	91	156	358	2,831	155	57	----	----	----	----	16	5	----	99	1	46	2	------	150	8	54	84	120
Dansalan	209	3	4,440	9,109	17	2	36	50	72	------	50	133	----	----	----	----	----	4	1	110	----	------	----	------	35	100	32	40	------
Dapitan	1,088	----	12,113	28,576	107	----	31	265	315	1	88	93	----	----	4	----	----	----	----	------	----	------	----	298	------	548	163	140	299
Davao	3,989	----	10,758	600	207	13	103	309	487	------	223	72	----	1	7	----	----	1	----	233	38	76	5	270	473	------	140	200	------
Dipolog	1,069	3	14,802	24,672	131	12	76	225	302	1,207	145	12	----	----	----	----	5	10	----	------	----	88	2	68	323	2	132	183	------
Iligan	1,096	28	11,010	21,850	125	12	60	52	676	------	212	42	----	----	----	----	1	14	3	4	8	302	6	108	743	380	105	145	362
Jasaan	599	7	28,813	54,103	84	3	67	34	180	1,355	130	29	----	----	5	----	----	12	2	12	----	320	7	------	450	3,000	166	188	12
Jimenez	2,259	30	7,156	7,038	171	23	89	299	241	------	247	76	----	2	1	----	----	3	----	------	----	22	4	45	80	270	176	204	555
Jolo	350	----	4,057	9,341	18	----	25	215	65	299	104	5	----	----	1	----	----	3	----	53	----	35	----	------	2	95	------	------	------
Mercedes	736	5	8,000	15,000	92	23	45	50	200	77	200	50	----	----	----	----	6	2	12	90	----	150	----	70	250	300	70	120	------
Misamis	2,146	127	9,558	14,385	86	12	95	9,259	334	------	103	5	----	----	----	----	----	----	----	4	----	33	8	73	280	250	119	145	250
Oroquieta	1,714	90	19,040	22,140	54	13	35	460	240	------	136	27	----	----	1	----	----	8	1	3	5	34	1	------	50	250	176	177	330
Sumilao	768	2	1,600	7,500	45	14	20	105	30	------	75	15	----	----	----	----	----	21	1	15	----	25	6	15	110	200	156	142	45
Tagnipa	1,009	5	3,000	10,000	65	5	30	70	200	384	60	10	----	----	1	----	----	3	----	40	----	------	1	100	140	------	------	------	3
Tagoloan	476	----	6,328	11,654	42	3	39	------	171	476	78	10	----	----	1	----	----	----	----	------	----	37	3	66	190	180	104	108	1,055
Talisayan	2,265	----	17,782	20,406	247	19	66	96	976	------	284	33	----	----	----	----	----	4	2	------	----	------	12	226	372	342	286	292	13
Zamboanga	530	1	20,359	32,745	75	8	78	155	991	------	176	12	----	----	1	----	----	2	2	130	----	101	7	791	1,429	800	315	197	450
Totals—Mindanao Mission	26,561	351	283,966	374,336	2,293	211	1,444	13,544	7,480	9,152	3,694	1,006	----	5	45	51	30	121	30	1,413	158	1,953	86	2,899	6,340	9,180	------	------	4,011
Grand Total—Philippine Mis.	28,166	390	414,891	482,530	2,490	229	4,093	14,076	7,891	9,264	4,804	1,263	6	16	84	55	38	130	34	5,310	562	3,570	95	5,457	10,656	12,889	2,850	3,531	4,163

MINISTERIA SPIRITUALIA PROVINCIAE CALIFORNIAE

JULII 1, 1933, AD JUNII 30, 1934

	Bapt. Inf.	Bapt. Adult.	Confess.	Commun.	Matr. Bened.	Matr. Revalid.	Ult. Sacram.	Parati ad lam Com.	Confirm.	Conc. et Exhort.	Catech.	Exer. Sp. Pub.	Exer. Sp. Priv.	Vis. Infirm.	Vis. Nosoc.	Vis. Carcer.	Piae Assoc.	
																	Quot.	Num. Socii.
Los Angeles, Coll.	1	1	8,500	30,250	5	4	2	2	----	506	4	24	----	224	94	2	2	390
Los Angeles, Schol. Alt.	19	13	41,746	41,900	39	10	23	7	3	1,755	641	62	13	1,032	710	9	2	100
Los Angeles, Resid.	82	42	52,000	115,062	36	11	45	115	15	390	190	4	----	505	160	----	9	3,520
Los Gatos, Dom. Prob.	1	----	3,514	12,000	----	----	2	----	3	289	50	----	7	10	67	----	----	----
Phoenix, Coll.	18	19	9,817	12,100	12	3	39	58	----	725	500	3	----	8,300	1,090	3	3	360
San Francisco, Coll.	55	98	83,885	105,901	15	3	1,265	13	10	688	250	15	11	1,476	954	104	12	7,499
San Jose, Acad. Bell.	1	6	5,165	13,300	3	----	56	1	2	350	80	10	1	65	72	3	1	32
San Jose, Res. S. Jos.	80	8	38,632	49,669	51	9	53	205	----	388	362	5	----	690	199	102	7	1,620
San Jose, Res. S. Fam.	178	7	18,720	31,625	39	11	79	145	235	216	360	2	1	527	235	----	8	771
San Jose, Res. S. Mar.	34	5	1,400	2,600	10	----	16	45	----	125	165	----	2	175	80	----	7	504
Santa Barbara, Resid.	106	10	23,000	54,000	32	9	50	120	----	355	200	3	5	700	150	4	14	1,827
Santa Clara, Coll.	26	6	17,338	58,000	9	5	206	10	10	370	30	2	1	742	488	----	5	346
Santa Clara, Resid.	85	4	16,500	39,450	35	3	43	233	251	452	153	6	----	234	142	----	9	2,837
Total	668	229	320,217	565,966	285	68	1,879	954	529	6,609	2,985	136	41	14,680	4,441	227	78	19,809